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Memoir

OF

REV. DAVID SANFORD,

PASTOR OF THE VILLAGE CHURCH IN MEDWAY, MASS.

BY

REV. WILLIAM M. CORNELL, D. D.,

WITH THE

ADDRESS OF REV. MR. HARLOW AT THE FUNERAL.

ALSO,

THE ADDRESS OF REV. JACOB IDE, D. D., AT THE CONSECRATION OF THE MONUMENT TO DAVID SANFORD, SEN.

MIDDLEBORO, MASS.:
HARLOW & THATCHER, PRINTERS.
1878.

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MEMOIR.

REV. DAVID SANFORD was the son of Philo and Lydia (Whiting) Sanford. His mother was the great-granddaughter of Rev. Dr. Samuel Mann, of Wrentham. His father was son of Rev. David Sanford, who was a settled minister in West Medway thirty-seven years. From his church came the church of which the grandson — the subject of this memorial, bearing the same name — was pastor the same number of years.

The following is from Rev. David Sanford's autobiography: —

MEDWAY, March 19, 1873.

For the gratification of children and children's children, I propose to record some items relating to my Christian experience and labors, and to the kind providence of God to myself and family.

I was born August 28, 1801, in this neighborhood. At an early age, impressions were made of the importance of true religion, by the teachings of Christian parents. These were deepened by the faithful labors of my eldest sister, who took the place of parents in stated instruction, each Sabbath, from the Assembly Catechism, which each of the younger children was accustomed to recite. While she applied those great truths practically, my own heart was often affected, yet without immediate saving effect. At the age of twelve I lost a school-

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mate, who was drowned. His death awakened interest, and led me for a time to seek spiritual blessings. But soon after, I was employed in a store, and active, passing scenes diverted my mind, and I remained without earnest effort until 1820. When between eighteen and nineteen years of age, my sister, Mrs. Holden, was suddenly stricken down by death, in the month of February. Just before her death, she had conversed faithfully with me. That conversation, together with her death, led me to deep interest, and to the conviction that then there was a special call, and it might be the last. Indeed, I felt that if I neglected *that* call I might utterly fail of eternal life.

With such impressions, I listened to the faithful preaching of Dr. Gardner Spring, of New York, and attended the inquiry meetings at his dwelling-house. In April of that year, I cherished a Christian hope, and in July united with his church, in connection with Esquire Holden, my brother-in-law, who soon became an elder, and was spared nearly forty years to be a pillar in that church, and a firm friend and helper of its excellent pastor.

In September of that year, I left the position of clerk in my brother's store, to commence study in Bradford, Mass., preparatory for college. After a few weeks' experiment in study, I settled upon the course with a view of entering the Christian ministry, and continued my preparation with Dr. Ide, entering Brown University in September, 1821.

I graduated in 1825, and at once entered upon a theological course of study with Dr. Ide. After a few months, I went to Andover, and remained for two years, during which time I improved opportunities to labor directly in various ways, having classes in the Sabbath-schools, and sustaining socials ervices in the districts surrounding. During the vacation of 1826, I was privileged to engage in a special work for Sabbath-schools.

There had been formed the Union Society, comprising the Congregationalists, Baptists, and Episcopalians, for the purpose of encouraging Sabbath-schools throughout the Commonwealth. As agent of this society, I visited fifty-two Sabbath-schools, by calling on the pastors or superintendents, or both. Libraries

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were then being formed and systems of teaching by question-books introduced. To encourage these movements, and to awaken a deeper interest in the object of Sabbath-schools was the design of this agency.

At this time there was an interesting work in progress in Lowell, which continued almost without interruption for successive years. In this work I was privileged to coöperate, by visiting Lowell from time to time, and by spending one vacation there, during which the special presence of the Holy Spirit was experienced, in the hopeful conversion of nearly one hundred.

The writer's acquaintance with David Sanford commenced in Brown University, more than half a century ago. Being both Massachusetts boys, and rooming near to each other, we soon became intimately acquainted.

In person Mr. Sanford was tall and slight, with a face beaming love and kindness. His deportment was that of a Christian gentleman, — always courteous, kind, pleasant, and accommodating to all.

If a fellow-student were in trouble, he was among the first to sympathize with, and comfort him. He always sought out those who seemed to have the fewest friends. If one needed money, he would give it to him, even to his last dollar.

The students had a weekly prayer-meeting. I doubt if there was a single man that entered college whom Mr. Sanford did not invite to attend that prayer-meeting. I doubt if he was absent from one of those meetings during his whole college course. He took a leading position in them, and ever encouraged those who were diffident and younger than himself.

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One year, the meetings would not have been sustained, but for Mr. Sanford's presence in college. Another weekly meeting was held, that of the "Theological Society," where doctrinal questions were debated, in which Mr. Sanford participated; but he always endeavored to give the discussion a practical turn, thus to have it result in good.

He economized time to the utmost. Like Wesley, his industry was almost without a parallel. Every Sunday morning he walked to Olneyville, on the west side of the city, to attend a Sabbath-school composed of poor children, where his labor was greatly blessed; nearly all his class were converted. But his work was not confined to Olneyville; North Providence and Seekonk shared in it, while he always had a class at the Richmond Street Congregational Church, where he worshipped. Even in his college days, he could have said he was "in labors more abundant" than any of his fellows. He escaped unscathed all the snares of college life. His words were "fitly spoken" "like apples of gold in pictures of silver." His chief efforts, however, and those which accomplished the most good, were his personal conversations with students. He was so affable and pleasant he could approach and converse with all upon religious subjects, without giving offence. He often selected individuals who were living without Christ, and made them subjects of prayer. He used to enumerate students whom he believed were led into the path of life by this means.

While pursuing his studies at Andover, he was

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among the most active in religious matters, both in and out of the seminary. He exhibited the same engagedness there that had characterized him in college. He worked in the Sunday-schools of that place with great efficiency. He visited, as an agent, fifty-two Sabbath-schools throughout the Commonwealth, during one vacation. Wherever he went, special blessings followed his labors. Who can estimate the happy results of those visits, after the lapse of half a century?

Lowell was then a small village, in which no Congregational Church existed. Thither he walked, ten miles, Saturday nights, to spend the Sabbath laboring among the operatives. While I was preaching at Lowell in 1873, remembering the great and lasting revival which commenced under his labors, I wrote to Mr. Sanford, making inquiries about that work. He sent to me the following letter in response:—

MEDWAY, Oct. 23, 1873.

My Dear Brother:—

Yours of the 21st came to hand. I was glad to receive it, and to know that you are engaged in the good work in Lowell. I wish it was in my power to aid in the special object of next Sabbath. The three to whom you allude as starting the first prayer-meeting, I am unable to identify; I think Deacon William Davidson was one, and Deacon Joshua Tucker another.

My first acquaintance with Lowell was in 1826, forty-seven years ago, while at Andover. Brother Schauffler (afterwards missionary) and myself walked out ten miles, on Saturday afternoon. In the evening there was a meeting in a private dwelling. It was deeply interesting; a number were present who were evidently inquiring the way to Christ. The next day, I

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think, Dr. Cornelius preached in the hall to a crowded and solemn audience. He was followed by Dr. Woods, Dr. Braman, and others. Every Sabbath service seemed to tell in a most happy manner. I continued to go out on Saturday, and return on Monday, and at length spent an entire vacation in laboring through the week in the boarding-houses and private families, while the pulpit was supplied by those faithful men of God. There was hardly a day passed without some case of interest, or a day when persons did not call at my boarding-house, to converse upon the great subject relating to their own souls. This state of things continued for two or three years. Hundreds became hopeful subjects of the grace of God. At a single accession to the church, eighty came forward to profess Christ before they had any pastor. The examination of the candidates devolved on the deacons and myself; these deacons were remarkable men, both thoroughly acquainted with the human heart, and men of deep Christian experience. Brother Schauffler, you know, was afterwards the missionary of the American Board. Brother Dwight also went out and labored there, and others, whose lives have told so happily on the interests of men.

We were accustomed to hold meetings in the boarding-houses, where were twenty or thirty or forty boarders, spending perhaps twenty-five or thirty minutes in singing and prayers and exhortations, almost always finding some one, or more, who wished for personal conversation.

An incident of much interest occurred on the Appleton Corporation. The work had become so general among the operatives in one of the mills, that the overseers became disturbed, and made complaint to the general agent. This agent sent a person to go into all the families where our meetings were held, and hear the testimony of those who kept boarders. They said that our meetings were always orderly, and that their boarders were more steady, more industrious, and more contented by having those meetings. The result was that we had full permission to hold the meetings, and the good work continued to advance.

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Brother Beckwith was then a teacher in the seminary at Andover. He went out to Lowell; the church heard him, and invited him to settle. He took hold earnestly, judiciously, and prayerfully. The revival still continued; he soon found it desirable to colonize, and wrote to me, then at New Market, to come to Lowell and unite with him in organizing the second church of the Appleton Corporation.

The correspondence continued for some three weeks. This I did not feel the way clear to undertake. I had committed myself to New Market; I felt it my duty to remain. He moved on with his accustomed energy. A second church was organized, and a pastor secured; all things were going forward, with the blessing of God upon his labors, when his eyes failed him, and after many struggles he asked to be relieved, and was dismissed.

The people then made choice of Brother Blanchard, a member of the senior class, either in Andover or New Haven. He gave an affirmative answer, on condition of deferring his ordination until December, — some four months. The people then sent for me at New Market, to labor with them for some three months. It was in 1829 — I think in August, — three years or more after my first visit. The work was still continued, new cases of interest constantly occurring; to myself it was a precious season, and to our people in New Market a pecuniary benefit, as I let them have the amount handed to me at Lowell. I wish I could write more, so many interesting reminiscences come to me.

This letter speaks the character of the man, — always a live Christian, and ever at work for the Master. There are now living in Lowell several old members of the churches, who well remember his services, his conversation with individuals, his fervid addresses in the conference-room, and his humble prayers, which resulted in the conversion of over one hundred souls. Mr. Sanford says: —

At this time, my mind was fixed upon a foreign mission, being

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connected with Mr. Schauffler (now Dr. Schauffler, of Turkey) in my labors at Lowell. Divine Providence changed my purpose by scenes of labor which soon opened before me, and evidently directed my future course, and in a striking manner pointed my steps to a manufacturing village in Connecticut, where was a most interesting revival. Seventy were added to the church at one season of communion. As fruits of that work in the village of Bozrah and surrounding churches, a number entered the Christian ministry; and now, after forty-six years, one who was active in it is laboring as a city missionary in Brooklyn, New York.

This is characteristic of the man. It is a very humble mention of a great work.

About two years before his death, while on a visit to his daughter, Mrs. Thompson, in Brooklyn, Mr. Sanford attended an evening meeting at Dr. Budington's church, sitting, a stranger, among the audience. A gentleman addressing the meeting, illustrating some point, related the following incident:—

"More than forty-six years ago, in a village in Connecticut, there was an aged man of wealth and influence, who was remarkable for his morality and quietness of manner. He never attended church,—he was an unbeliever. Just before the revival of God's work in that place, he dreamed that an angel came and touched him, saying, 'You must go with me to the New Jerusalem.' In the morning, he felt troubled, and was pondering his dream, when, looking out of the window, he saw a stranger coming towards the house. Without knowing who he was, or where he was going, 'That,' said he, 'is the young man I saw in my dream, who is coming to convert me.'

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"And that young man did convert him. When the Andover student called at his house, the aged 'scoffer' received him kindly, listened to his gentle and persuasive arguments, and promised to attend the meetings. He soon saw himself a sinner without Christ, and cried aloud for mercy. He was surrounded by infidels who had been accustomed to say, 'When Uncle S. is frightened, it will be time for us to believe there is something in it.' His conversion came upon them like thunder in a clear sky; the boldest sceptics were silenced. That young man whom he saw in his dream is present this evening. Allow me to introduce to you Rev. David Sanford, of Medway, Mass."

Mr. Sanford, though feeble, was able to respond in a most interesting manner. The gentleman who discovered him in the audience, and introduced him, is the "city missionary" of whom Mr. Sanford speaks in his autobiography,* and who has given us some account of that "revival" at Bozrahville, Conn., then a small manfacturing village of about three hundred families.

Mr. Sanford was sent there by Hon. Mr. Hubbard, of Boston, who was one of the old "Thames Manufacturing Co.," — one who felt a deep interest in the spiritual welfare of his employés. As he was to stay but four weeks, it was important that he should commence his work at once. After presenting his letter of introduction from Mr. Hubbard to a few of the

*Rev. Mr. H. Mowry, Brooklyn, N.Y.

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leading men, he stated his plan, which was to visit the three hundred families that afternoon.

There were Baptists, Methodists, Congregationalists, and Episcopalians, about equally divided, with no organized church, no house of worship. In their attempts to build one, the denominational feeling was so strong, that they could come to no agreement as to which denomination should have the house.

Young Sanford went from house to house for a few days; he exhorted them not to think of forming a church, or building a house, but to unite all their efforts to save souls. He then called a meeting for the purpose of settling at once all difficulties. Our informant says, "I admired his confidence and zeal, while I trembled for the results, knowing as I did the great difficulties which must be overcome." The meeting proved a joyful surprise to all present. Softened and subdued, they commenced the great work harmoniously.

At the close of the four weeks' vacation, a revival had made such progress, and the interest was so great, that a petition signed by all, of every denomination, was sent to the professors at Andover, requesting that Mr. Sanford might remain longer with them. Although this was against the rules of the institution, yet such was the urgency of the request, and the cogency of the arguments by which they were enforced, that it was granted.

He continued to labor with Heaven's seal upon his efforts. Eternity alone can reveal what was accomplished in those five months. The Sabbath before he

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left, he was permitted to see seventy persons of all ages publicly profess their faith in Christ; and as many, or more, united with other churches. That religious interest extended to nearly all of the adjoining towns, and its influence is seen and felt to this day. A quarter of a century after, by request, he spent a Sabbath there, to the great joy of those that were living.

A letter to Mr. Sanford, "July, 1873," says: —

If I have accomplished anything for the Master, I owe very much to you, under God. Those five months with you, in Bozrahville, in 1826, did more to shape and fit me for the work I have done since, than all my previous training. Your method was to point to the first cross of the new beginner, and then to take hold at once of the heaviest end, and by so doing, you helped to make the cross lighter, and then aided in carrying it until the burden was light.

Such were the blessings which accompanied his labors, and such his success while in college and in the seminary. He was instrumental in converting more souls, and bringing them into the church before his ordination, than many ministers are during their long lives. Mr. Sanford says: —

The next opening of Providence was in a manufacturing village in New Hampshire — Great Falls, — where I was permitted to labor in a revival, and aid in laying the foundation of a church, which has been doing a work for Christ all these years. That labor prepared the way for another scene, in which the future of my ministerial life was settled, and during which I relinquished the purpose of laboring in heathen lands. A manufacturing village — New Market, N.H. — of a thousand souls was without stated worship. Occasionally, the Methodists had

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preaching. A hall was erected by a benevolent citizen,* in which worship could be maintained. The spiritual wants of that people made a powerful appeal. Individual friends urged the necessity, and a council of judicious pastors decided it to be my duty to enter at once upon labor in that destitute field.

I was licensed to preach by the Piscataqua Association, which met in January, 1828, in Kingston, N.H. A church was organized in New Market in February, and I was ordained as pastor, May 22, 1828. The work was difficult. Hostile forces existed which, under the most favorable circumstances, must check the progress of the Gospel. These obstacles were overcome by the presence of the Holy Spirit, the awakening of individuals, and the turning of hearts to Christ. A church was organized, the institutions of the Gospel established, and myself settled as pastor, within a few months. Some interesting facts are worthy to be recorded. A young lady from Massachusetts had just come from the home of a praying mother, and from the midst of a revival, in order to escape conviction. The spirit of the Lord did not leave her; she was among the first there to inquire the way to Christ. She became an active, earnest Christian, and returned home to Massachusetts, where she became a pillar in the Church of Christ.

At the time of the organization of the church, a young woman, the mother of two children, was one of those who came out openly and made profession of her faith. Her husband was present when she took those solemn vows, and witnessed the scene with peculiar emotions. He was then, for the first time, awakened to a sense of his sins. He felt that his wife was doing right,— that he ought himself to be a child of God. His convictions soon passed into a state of penitence and joy. With a firm Christian hope, he came forward in due time to profess Christ, and within one year was appointed deacon of the church.

A young man, just established in business, whose wife died a few weeks after their marriage, on the day of her funeral gave

* Mr. Walter Smith, New Market, N. H.

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himself up to the service of Jesus, and began a Christian life. He afterwards made profession of his faith, and became an officer in the church.

Interesting facts could be related of many others who became active, working Christians, who have lived to glorify God and adorn their Christian profession; of some, who are now spared to labor at the West, in building up churches and extending the Puritan spirit over those vast regions,—the son of one of whom is now the president of a New England college. Other cases of deep interest occurred, which showed the power of the Gospel in the progress of that church and people.

This was just the field for Mr. Sanford to cultivate. It was not building on another man's foundation, for, like the great apostle of the Gentiles, he was compelled to lay the foundation himself. Mr. Sanford was licensed to preach January, 1828. May 22d, the same year, he was ordained and installed pastor of the church in New Market, which he himself had gathered. The following July 22d, he was married to Sarah P. Daniels, of Hopkinton, Mass.

He commenced work in earnest, established Sabbath-schools conference and prayer-meetings during the week. One of his great excellences was the facility with which he made calls. Without ever seeming to be in a hurry, he could make more visits in the same time than any other man I ever saw. Dr. Ide used to say: "While I am putting on my hat and gloves, and thinking where to go, Mr. Sanford would make a dozen calls." If Paul could say he labored more abundantly than any other of the apostles, Mr. Sanford could have said with truth he labored faster than any other man. A lady in Braintree said of him, "He *ran* the Christian race."

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They struggled (he writes) with continued obstacles, to secure an edifice for worship. Friends from abroad aided. Among such were merchants in Boston, — John Lewis and Charles Tappan, Mr. Armstrong, Dr. Burgess, in Dedham, and Dr. Codman, of Dorchester. My call upon the latter resulted in his request, and that of the village church in Dorchester, for me to engage in labor with that people.

The enterprise with them was new. They were a manufacturing population, and needed such labor as my experience could furnish. These facts they urged. While at New Market, I had been enabled to coöperate in securing a house of worship, but in doing it had borrowed money, and made other personal sacrifice of means, to such an extent as to embarrass me and limit my usefulness, unless I could find relief beyond the power of that people to afford. They kindly but reluctantly gave me up, on condition of my obtaining for them a successor from Andover. I did so, and he proved a faithful servant of Christ. His stay with them was short. After a brief period, his Master called him home to the rewards of the heavenly world. After successive labors of others, they again extended a call to me to return and labor with them. A committee came before the church in Dorchester, who urged their wants and desires. I left the matter with them to decide. They declined to give me up; but I was able to recommend another, whose labors proved acceptable and useful to the church at New Market.

Mr. Sanford's generosity here was not limited by an empty purse. He not only secured the aid of several gentlemen — whom he has mentioned,— but he made great personal sacrifices, involving himself in debt (which he carried for many years), to build that church, often leaving his parish to preach elsewhere. The call was very urgent for him to settle in Lowell. He could not accept, but he consented to preach for

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them during the four months while they were waiting for Bro. Blanchard "to finish his course of study,"— the proceeds of which he gave to his church in New Market. He performed missionary work in various parts of the State. In Brentwood, Exeter, Stratham, Newington, Portsmouth, and across the river in the State of Maine, he was almost as well known as in his own parish. He was called the "universal missionary." Rev. Dr. French, of Northampton, Putnum, of Portsmouth, afterwards of Middleboro, of this State, Rowlan, of Exeter — indeed all the ministers of the Piscataqua Association,— considered him a "Barnabas," "Son of Consolation," among his people.

It was a great trial to the little flock which he himself had gathered, when he told them he must leave. "They all wept sore."

Mr. Sanford always remembered this people, and continually gave them practical proof of his love. He says: —

Before going into further particulars, I wish to record an event of very great interest in connection with New Market. The forty-fifth anniversary of my ordination at New Market was on the 22d of May, 1873. The pastor, Rev. I. C. White, his church and people, made arrangements to have a reunion of all the pastors and previous members on that day.

Those pastors now living are Rev. Dr. Blodget, of Pawtucket, R. I., Rev. T. T. Richmond, of Taunton, Mass., Rev. S. S. N. Greeley, of Oswego, N.Y., Rev. C. Chamberlain, of Connecticut, Rev. E. C. Coggswell, of Northwood, N. H., Rev. James M. Palmer, of Portland, Me., Rev. Elias Chapman, of North Reading, Mass. All of the above named were present, except Brothers Chamberlain and Coggswell.

The services were intensely interesting, and resulted in good

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to that people, and to the great satisfaction of their pastor, who labored so faithfully with them to secure this reunion. My own mind was deeply impressed with the great changes during these forty-five years. Not one of the ministers who took part in my ordination is now living, May 22, 1873. Only one of those who were members of the church during my ministry there is living.

Rev. Mr. White, in his memorial address to his people, says of Mr. Sanford: "The ardent and faithful unfolding of Gospel truth by the youthful preacher, whose zeal for the Master would not allow him to complete the regular course of study at the seminary, and his active, multiplied labors among the people, attended with the Holy Spirit, produced a delightful revival of religion, which prepared the way for the formation of a church which desired Mr. Sanford to become their pastor. He was thoroughly furnished in mind and heart, though not physically strong, for the arduous and responsible work. Thirty-two persons were added to the church during the summer and autumn. Mr. Sanford's ministry here continued but two years. During that time sixty-one were added to the church, only one of whom remains. The others are with him, casting their crowns at the Saviour's feet, and singing the song of redeeming love." Mr. Sanford continues:—

On the 14th of July, 1830, I was installed as first pastor of the village church in Dorchester. It had been formed a little more than one year, under the fostering care of Rev. Dr. Codman. He had given more than a thousand dollars for the erection of the house of worship, and at my installation pledged two hundred dollars a year towards my support.

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The church so prospered that in about three years they relieved him entirely from the support; and the congregation so increased as to require the enlargement of the house of worship. Dr. Codman readily contributed, paying one-twelfth of the expense. Spiritual blessings continued to descend, and accessions were made at almost every communion.

After a limited time there were great changes in the character of those hundreds employed in the mills — the cotton manufactories,— the foreign taking the place of the native population, so that whole families left, who were accustomed to enjoy the privileges of worship. During my stay, the effect was not as marked as it was in after years, when, under the most faithful preaching, the house was not again filled as it was after its enlargement. For thirty-five years, under different pastors, the church has held its own, and has been a power for good in that part of Dorchester.

Mrs. Sanford and myself were both very much attached to that people. Three of our children were born, and one died, there. During our stay in Dorchester, requests were made for me to occupy other fields of labor, — one from the church in Clinton, N.Y.; and among others was the repeated request to take the superintendency of the City Mission in Boston.

These, and other requests, I declined, and continued to labor on with that people until the opening of 1838, when the east winds making up in the bay for sixty successive days completely prostrated me, so that for ten weeks I was confined to the house. I was then made sensible that, to prolong life, I must remove from that peculiar climate, and was making arrangements to enter upon labor in a locality over the mountains, and freed from these piercing winds of the ocean.

The church which Dr. Codman organized from a portion of his flock two years before had remained without a pastor. The fame of Mr. Sanford had reached Dr. Codman. He immediately received a call from that church, which he accepted, for reasons given in his autobiography.

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The *same week* that he resigned his pastorate at New Market, he was installed (July 14, 1830), settled, and preached his *first sermon to that people* the following Sabbath.

He was the right-hand man of Dr. Codman, and performed a vast amount of work, both in his own and the Doctor's parish. The church increased rapidly; revival followed revival, until nearly all, young and old, publicly professed their faith in Christ.

The Doctor always praised Mr. Sanford, although he said, "He can make a visit while I am getting ready; but I don't know about this popping in and popping out," — the only criticism I ever heard him make of him.

Mr. Sanford's labors extended through the whole neighborhood. The Congregational Church in Quincy was started chiefly through his instrumentality. Dr. Gile of Milton, Dr. Storrs and Mr. Perkins of Braintree, Mr. Emery of Weymouth, indeed all the members of the Norfolk Association, esteemed him very highly "for his work's sake." When he was compelled to leave Dorchester, in consequence of feeble health, the ministers felt that a "brother beloved" had left their vicinity. The church were greatly grieved at his removal. He had been with them eight years. Mr. Sanford says:—

Just at this time, a new organization was in prospect in this village (Medway). A religious society had been formed, a church edifice erected, and provision made for permanent worship. In looking around for a pastor, the minds of the people were directed to myself. This was the place of my birth.

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Here was my early training. Here I was for years clerk in my brother's store (Sewall Sanford's). Here I prepared for college. Here I taught school three successive winters. Here lived my personal friends and connections. The people knew more about me, and I knew more about the people, than it was possible for any other minister to know. Hence, it seemed a matter of course that a unanimous feeling should be expressed to have me become their pastor. I hesitated; I was in doubt. The question was, whether the climate here would not cause suffering similar to that endured in Dorchester, though perhaps not as severe. Under these circumstances, I proposed to the committee not to be installed, but to try the experiment, and see whether it was possible to endure the severity of these winters. They said in reply, "We wish you to be installed, in order to give stability to this new enterprise, even if your stay is necessarily interrupted."

I was installed Oct. 3, 1838; and the Lord has spared me, through more than one generation, to live and labor with this beloved flock. To prepare the way for the installation, a church was organized Sept. 6, 1838, consisting of thirty-four members. Thirty-one came as a colony from Dr. Ide's church, two from a church in Ireland, and one by original profession.

In this movement, connected with the organization of a church and the establishment of permanent worship, it is due to Rev. Dr. Ide, from whose church these thirty members came, to say, that in the whole matter he took a wise and judicious course. He felt deeply the loss of those in this village who had been his firm and faithful supporters; but he also felt the importance of such an enterprise for the good of this growing community, and through all these years has been an undeviating friend to this church and pastor.

Under these favoring circumstances, we began stated worship with an organized church and society, and settled minister. The Lord graciously affixed his seal to the undertaking. Immediately there were tokens of his special presence. In connection with the preaching of the Gospel, the Sabbath-school, and social seasons, the Holy Spirit moved upon the hearts of

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the people. One after another began to inquire the way to Christ, until those of every age, from threescore years and ten down to twelve years, were found among the hopeful disciples of Christ. As fruits of this work, sixty were added to the church during the first year of my ministry. No year during one-third of a century passed without some accession to our number.

Within the period, there were some four or five seasons of special blessings. The last was in 1868, when seventy or more were deeply interested, fifty of whom made an open profession of their faith in Christ. Of these, some have already entered upon everlasting life. Others are spared to witness a good confession, and to labor in the vineyard of Christ.

During my ministry here, it has pleased the Lord to add four hundred and one to the original members (thirty-four); of whom some eighty-five have died; one hundred and fifteen have been called to live and labor in other fields, but all in the same blessed work.

It is cause for gratitude, that while so many have gone from us, their labors have not been in vain. There have gone out those who have become ministers, teachers, physicians, missionaries, and others in the various departments of active life, to do good, and shine as lights in the world. For all this, we bless our Heavenly Father, and ascribe to him the glory. The life of a church, for a single generation, is fraught with vast influence and perfected results; and the pastor's responsibilities reach on, taking hold of the destiny of countless beings for immortality.

In view of these results, and of the fearful responsibilities resting upon him, the pastor is sometimes thrown into circumstances which are peculiarly trying; circumstances in which, to be loyal to his Master, and faithful to his high trust, he must necessarily come in collision with those whom he loves and respects. This collision sometimes subjects him to trials, by the impression that personal motives prompt him, rather than an earnest desire for the good of his people. This very fact may keep him back from duty, when, to take a decided stand

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for the right, and maintain it kindly and faithfully, evils are removed or checked, which otherwise might be disastrous to the highest good of the community.

* * * * * * * * * *

The minister of Christ is set for the defence of the Gospel. In this defence, he may be called to resist forces arrayed against its truths and duties, or against its principles and institutions in their application to the condition of men. These hostile forces frequently exist in social life, and in customs which are pernicious to the growth of piety, and destructive of the soul's highest welfare. In such a case, the minister cannot keep back, and be faithful to his Master. He must take a stand for the right, even though he is alone, as Elijah was, and, even like him, be charged with being a troubler in Israel. Elijah was *conscious* of being right. This gave him great support in the discipline through which he passed, and crowned that discipline with the special favor of God.

Such a discipline has been my experience, and it bears testimony in favor of firm and decided action, when the question of right or wrong, of good or evil, is to be settled.

* * * * * * * * * *

Two years since, in the spring of 1871, when advanced age and the feeble state of my health required me to relinquish the active labors of a pastor, my request for release was kindly responded to by the church and people, who made provision for a generous annuity.

The following autumn, this church and parish were fortunate in their choice of Rev. R. K. Harlow, of Middleboro, Mass., and most happy in his acceptance of their invitation to become the associate-pastor of Mr. Sanford. Mr. Harlow was installed Feb. 13, 1872, and entered on his ministerial duties with ease and grace,— Mr. Sanford retiring as gracefully. He

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never again preached in his own pulpit, excusing himself on account of his infirmities, but occasionally assisted his colleague in the administration of the Lord's Supper. Their ministerial union was very happy. Each found in the other a faithful and loving friend.

Mr. Sanford had been deeply interested in revivals during all his life, and had had to contend with the counteracting influence of certain "social gatherings." He therefore preached against such debasing amusements, and those which led to unwholesome excitement. He writes:—

> They tend to kill out vital religion. The Spirit of God is grieved. The ways of Zion mourn. Few come to her solemn feasts.
>
> * * * * * * * * * *

At the beginning of the last year of his life, owing to his declining health, he was denied the great privilege of enjoying Christ's presence with the disciples at his table. This occasioned the following letter, which Mr. Harlow read to the church:—

1st Sabbath in January, 1875.

To the Members of the Village Church:

DEAR BRETHREN,—I was hoping to unite with you in receiving the precious memorials of Christ's death: but Divine Providence has ordered it otherwise, and I hasten to express my continued interest in your prosperity, and my congratulations on the opening of the new year.

Seven years since (1868), our communion season was under circumstances of peculiar interest, and in the midst of rich spiritual blessings. The week previous will long be remembered

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with gratitude to God. On the last day of the year, we welcomed in convention, pastors and delegates from more than twenty evangelical churches in the surrounding communities, with Mr. Durant, Mr. Rowland, and other laborers from Boston. The meeting opened with the manifest presence of the Holy Spirit. Already a revival had commenced with this people. For a number of weeks previous, increasing seriousness was marked in the Sabbath congregations, and in the social seasons of the week. The dear youth were among the first to share in spiritual blessings. Connected in our schools with faithful teachers, some had entered the Christian life, and came to the convention rejoicing in hope. Others, and older ones, including heads of families, were led to deep seriousness during the day and evening, so that, at the close of the services in the evening, it was found that quite a number during these services had chosen the good part, and resolved to live a new life. Each day after, and on the succeeding Sabbath, and still on, from day to day, were cases of hopeful conversion, until some seventy were ready to testify to spiritual blessings in their own hopes.

This good work was not confined to us. It was early visible in other churches. Franklin was the first to share. On the very next Monday, in their annual Concert of Prayer, the church was wonderfully refreshed; others were found inquiring, and two or three were already rejoicing. West Medway was also greatly blessed. Milford, and Holliston, and East Medway, together with Medfield and Wrentham, found occasion for gratitude in view of the many accessions to their several churches. It was supposed that more than five hundred conversions were the fruits of that blessed work which was associated with the convention on that last day of the year.

What a harvest of joy to be treasured for the eternal ages of the heavenly world! and what propriety for us to recall afresh the wonderful mercy of God, as we remember that period. Especially is this true of those now at the table of Christ, who were the happy subjects of that work, and whose lives since evince the power of the grace of God, amid conflicts with sin and the flesh and the adversary, but who are still

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enabled to press on toward the mark for the prize of our high calling. You, no doubt, feel that "now is your salvation nearer than when you believed," and that, ere long, you will end the conflict, and gain the triumph, and receive the crown which the Lord, the Righteous Judge, will give to every one who loves him.

To those dear brethren who were then members of this church, and many of whom had, for a long period, borne the heat and burden of the day, and also to you, beloved Christians, who have since cast in your lot with us, and so cheerfully coöperated in the Christian work among us—*yea, to you all,*—permit me to bear my salutations for the new year, and my gratitude for all your kindness and labors in the past, and, with these, my earnest desire and prayer that this may be to this people a year of the right hand of the Most High. In looking forward, I feel hopeful. God's hand is moving wonderfully in every part of our land, and in almost every part of the world. Such displays of his grace have hardly ever been witnessed since the days of the apostles. There is also a wide-spread and almost universal impression among Christians of every name, that he will reveal himself in the greatness of his glory by building up Zion. Hence his people are looking to see the little cloud arise, and are listening to hear the sound in the tops of the mulberry trees. This week will be one of deep interest. Each day will witness thousands and thousands gathered together to plead with God, and take hold of his promise. Each day there will doubtless "be joy among the angels of God, over the repentance of sinners." May this be your joy, Christian friends, and that of your beloved pastor. His ardent desire and highest aspirations are to see the work of God revive in our midst. Encourage him by your earnest prayers and Christian sympathies, by your constant attendance in the house of God, and hearty reception of the truth as it is in Jesus, by your habitual presence in the social meeting, and your ready coöperation in every good word and work. The Lord bless you, and keep you, and preserve you to his heavenly kingdom. Yours truly,

D. SANFORD.

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Mr. Harlow, kindly enclosing the above letter for our use, has penned the following remark: "This letter seems like a prophecy, as a spiritual quickening was manifest in the church during that 'Week of Prayer,' and conversions followed through February and March."

The proof of Mr. Harlow's just appreciation of that letter is the following: Mr. Sanford continues:—

Sabbath, July 4, 1875.

This day is one long to be remembered by this people. At the communion-season twenty-three were added to the church, from the tender age of thirteen years up to that of eighty-one. If angels rejoice over one sinner that repenteth, surely our joy should be great in view of these cases of Christian hope; and especially so, as we see the fruits in a higher standard of piety, and with prospect of a more general reception of the Gospel, which is freely offered to all, without money and without price.

This brings to a close his autobiography.

At Medway, Mr. Sanford found that persons of various denominations had united in building, purposely for him, the village church. Unitarians and those without church ties had given even more generously for the object than others. They had known him in his youth, and they loved him. They would receive the teachings of the whole Gospel from this Christ-like man,— David Sanford.

Always fresh and enthusiastic, no wonder he rejoiced in his position,— honored and beloved in his own country, chosen as their guide to the Living Saviour, Christ,— the Way, the Truth, and the Life.

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They entered into a life-contract. How well that contract was kept by the people, he has told us. Ask his people, any one or all of them, how true was he to his trust? The answer will come, "To the end he gave his life to us and for us." He threw his whole being into his work and into his words. He drew out of the Bible a living inspiration, and made men feel it. The piety of Mr. Sanford was deep and ardent. He was ever musing on spiritual realities. As it was with the Psalmist, so was it with him. While he mused, the fire burned; then he spake with his tongue; and, as this holy fire was perpetual in his heart, so he was ever speaking to sinners of the love of Christ. Whitfield said, "God forbid that I should be with any person half an hour without speaking to him about the welfare of his soul." Mr. Sanford came as near to this standard as any one I have ever known. This piety in his soul, this constantly abiding in Christ, was the secret of his success. He well deserved, in this respect, to be classed with Whitfield, Wesley, Nettleton, and Finney. In fervent zeal and constant devotion to the service of Christ, he was fully equal to any one of them. The declaration of the Saviour was fulfilled in him, "He that abideth in me bringeth forth much fruit." He was distinguished for his self-denying labor for Christ. With him, there was no keeping back, no withholding of toil. He was ready to spend and be spent. He was willing to wear out, to offer himself upon God's altar, counting not his life dear to himself if he could but finish his course faithfully and acceptably to his Divine Master.

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And yet he felt himself far behind. He came far short of his aim. He was not satisfied with the past. He had not yet "attained." His watchwords were "Onward" — "Higher."

His humility was conspicuous. He always seemed anxious to hide himself behind "the Master," and to "preach," not himself, but "Christ Jesus, the Lord." He never attempted to be great, and was always free from that spirit of rivalry which prevailed even among the early disciples, and still prevails, to some extent, among the more modern disciples. If he had been eminently useful to his fellow-men, his language would be: —

> It is all of the grace of God. Not unto me, not unto us, but unto thy name be the glory. Not in ourselves. We are weak, helpless; we are liable to falter. We are not sufficient, of ourselves, to think a good thought. All our strength is in Christ. Without him we can do nothing, we are nothing. Like the branch severed from the vine, we shall wither and perish. But if we abide in him, and his words abide in us, then we become strong in his strength; and *through* him, we can do all things.

It was not so much the doctrines about Christ that he preached, but it was Christ; to know him,— the power of the resurrection; the life and death of Christ. His sermons, or extracts from them, will revive to his old hearers many memories, and will give a truer idea of this sainted man. What he preached, he lived. The mighty love of his soul was adoration for Christ, his Lord and Master.

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His appeal to his infant church for higher and holier living, he takes from

Paul's epistle to his little church in Thessalonica, where he was allowed to preach only three Sabbaths, driven from the city by the hand of persecution, only to proclaim Christ in other cities. This chapter (fifth) is one of the most comprehensive in the Book of God. The apostle had described the scenes of the resurrection and the judgment, and now he appeals to those Christians to be ready for the coming of Christ; not to sleep, as do others; not to indulge in forbidden pleasures, but to consecrate themselves anew to Christ, and, in every relation, to be faithful in His service. The apostle begins by presenting a duty of universal application: —

"*Rejoice evermore.*" This, in itself, is delightful. It is one proof of discipleship. We are to rejoice at all times, in all conditions, under all circumstances; in prosperity, with gratitude; in adversity, rejoice with cheerful submission; to rejoice in health and sickness; at home and abroad; in society and solitude; in youth and in age; in labor and rest. We are to rejoice always.

We are to rejoice in the Lord; not in ourselves; not in our possessions; not in our attainments; not in our own merits, but entirely in the Lord. We are to rejoice as His children, and because we are His children, and because we are assured that all things work for our good. How impressive these appeals to lead our fellow-men to the same blessed hope which animates us! We draw hearts to Christ. They will come to share with us in this foretaste of heaven. This should be our daily work. What ample encouragement to rejoice evermore in our adorable Redeemer! He will never fail us. The sources of joy in Him are without limitation, unspeakable, and full of glory.

"*Pray without ceasing.*" "Praying always and with all prayer." All kinds of prayer,— secret, domestic, social, public. Prayer ejaculatory, and silent prayer; audible and earnest; prayer with groanings which cannot be uttered. We are to pray continually. "Men ought always to pray and not to

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faint," not to give up. Here we have the urgent appeal to "pray without ceasing." Does this mean pray without any cessation? or rather to live, having a spirit of prayer constantly, so that, in calling upon God, in lifting up our hearts to Him, we are in our usual state? Then, every opportunity will be improved,—in our closets, in our families, in the social season, and in the house of God. How great, how precious, this privilege! What condescension in God! The King of kings, the Lord of the universe, our Creator, our Preserver, to invite us—helpless, dependent, guilty, and sinful as we are,—to invite us to approach the mercy-seat; to allow us to come into His presence and ask of Him blessings so rich and so great; to render to Him the homage of grateful hearts; to acknowledge Him as our richest, greatest Benefactor; and to come to Him for pardon, for sanctification, and for peace and joy in the Holy Ghost, and for every Christian grace. To ask Him for blessings we so much need, and for hopes which are sustaining; to cast all our cares, all our burdens, upon Him; to feel and realize that He is a present help in trouble, and that if we draw near to Him, He will draw near to us,—to have all these promised favors, and then to find them all fulfilled in the history of His people. They come as a cloud of witnesses. Moses speaks, Joshua speaks, Elijah speaks, Isaiah and Jeremiah and Daniel all speak the same language of encouragement.

It is not strange that Paul should add:—

"*In everything give thanks; for this is the will of God in Christ Jesus concerning you.*" How can we withhold the expressions of gratitude? We love to pray. We love to call upon God. We love to abide in His presence, and enjoy fellowship with him. Another direction is:—

"*Quench not the Spirit.*" Revealed to us as the refiner, the purifier, and as enlightening and warning and cheering, He is represented by the figure of fire. Hence, on the day of Pentecost, His presence was marked by cloven tongues of fire; and hence, John so aptly refers to his blessed work, as revealed by the ordinance of baptism: "I, indeed, baptize you with water; but He (that is Christ) shall baptize you with the Holy Ghost

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and with fire"—Holy Ghost represented by fire. Such have been His revealings to man. He comes to enlighten and convince; to renew and purify a people to the praise of the glory of His grace. Under this saving influence, we are the recipients of God's grace, and heirs of His eternal glory. But we may limit or check that influence. We may grieve the Holy Spirit, and thus effectually shut Him from our hearts. This we may do by unhallowed affections, by evil tempers, by sinful indulgences, by conformity to the world, by neglect of duty, by want of watchfulness, and by living without God in prayer. Let us so live as to have Him dwell with us. The next injunction of the apostle is:—

"*Despise not prophesyings.*" The term prophet was originally employed to indicate those who were engaged to declare the will of God. Public teachers, such as Moses and Ezra and John and Paul and Philip, and others who preached Christ and taught the people,—they were prophets in the biblical meaning of the term. Hence, Paul, when urging them to "Despise not prophesyings," meant to urge them not to despise the teachings of the Gospel; not to contemn; not to disregard them; not to reject or refuse them. They are to be heeded and pondered; to be received into good and honest hearts; to be received with candor and faithful examination; thus proving them, by testing their truthfulness and importance, and giving them a place in our confidence and practical application. We are thus to—

"*Prove all things,*" extract the element of truth from all things, and reject the error. We are to—

"*Hold fast that which is good.*" This principle is very important in all our investigations. Weigh all the evidence. Look carefully at what is presented. Take not assertion merely, but compare with the unfailing standard of God's truth, and receive His message, holding fast and practising in life that which is good. Let not prejudice or preconceived opinions control. Open your heart to conviction. Receive the truth from whatever quarter it may come, or in whatever form it is presented. Receive it, and practise it. Come fully under its influence.

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Be swayed by it, and in this manner "hold fast that which is good." Another equally important duty is here enjoined: —

"*Abstain from all appearance of evil.*" Not merely abstain from evil, but guard against every form, every appearance, every approach, to it. Not barely the commission of sin, but the tendencies to it, the associations with it, the occasions for it, the temptations to it. There are many things obviously wrong, positively forbidden by the laws of Heaven, and fully settled in all minds. There are others of a doubtful nature, and concerning which it may be difficult to decide. In such cases, it is always safe to avoid the appearance of wrong. There are acts concerning which men may differ. By some, they are considered wrong; by others, not so. Our safety is to be on the side of certainty that we are right. If any course is doubtful; if it is viewed so by the intelligent and virtuous and worthy; if the best, the most devout, the most conscientious, view it to be wrong, avoid it, abstain from it. If our adherence to it grieves them, or leads others into the wrong, then we *will* abstain from it. We will do this, even if we ourselves do not see the wrong, or if, indeed, it may not be wrong in itself. So careful was the apostle on this point, he could say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This principle applied to habits or courses which may be indulged in by us without evil to ourselves, and yet if followed by others will prove ruinous to them, says in us, "Then we will refrain; we will on their account, and for their sake, abstain from the very appearance of evil. This is the rule of the Gospel, — the Christian rule."

Those who knew Mr. Sanford will testify that his own life was a remarkable exemplification of this Christian rule. He loved the truth. The Bible was his constant study. He loved to preach the great essential truths of our holy religion, as he found them in the Scriptures. In his language, he used great plainness of speech. The manner of his discourse

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was simple, direct, and bold. He spoke very rapidly, doubtless from the quickness of his perception and warmth of his feelings, which would carry him from his written sermon to extemporizing; and as the great truths kindled upon his heart, the whole energy of his nature was aroused. He would control the thoughts of his hearers, and move their hearts, and often determine their actions, by the manner in which he forced the truth home to them. Though he preached the doctrines of the Bible fearlessly, however stern or awful the presentation of the truth might be, none could mistake the compassionate love which breathed in his utterance. At times, he stood as the herald of God's indignation against sin; but he never failed to make conspicuous the Divine compassion, which would rescue the sinner from his ruin. His hearers, thoroughly convinced of his sincerity and solicitude for their salvation, received his preaching with meekness, and rarely found fault with the truth. Like Paul, he persuaded men by the terrors of the Lord, and warned them with tears. He had a fine, kindly sincerity toward all, and in his kindness, truth. The mixed things of this world make it often difficult to act truly, and at the same time kindly.

Much of his success was due to his knowledge of human nature. He spoke to men as they were able to bear. He knew thoroughly the human heart, in its sorrows, troubles, needs. He could minister to the poor and the lowly. You would find him with the sick, the homeless, the unloved, and the unpitied.

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The outcast and the wanderer he would win back to a Saviour's love. He had a heart of pity for the wrong-doer; he reached him through the earnest prayer, "O Lord, bless the wicked."

Existing evils and wrong-doing he met frankly and boldly. He attacked and exposed them in their incipient stage. He says: "A wrong, a sin, a vice, a crime, should be viewed as such. Strong *public sentiment* aids greatly in restraining men, sustains law, and makes it effective. In proportion to its *purity* and *elevation*, so is the *moral tone* of a community."

Near the close of the year 1859, Mrs. Sanford was suddenly attacked with pneumonia. On the 6th of January, 1860, her gentle and pure spirit went back to God. Any one seeing Mr. Sanford at this time, so feeble was he, would have thought he could survive but a short time this great and sudden affliction. Even at his best, he was so slender and frail that a stranger, or one unacquainted with the elasticity of his constitution, would have supposed he was near the end of life. The writer, intimately acquainted with him for more than thirty years, was often his medical adviser. However near the end of his days seemed, he would soon be preaching and as active as ever.

It was a long-cherished desire of his to be able to have the remains of his revered parents and grandparents removed to a sunnier and brighter spot, by the side of whom he hoped eventually to be laid. The following summer, his nephew, Milton Sanford, gave to him unlimited means to carry out his wishes,

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and also to erect a beautiful monument to the memory of the grandfather of the latter, and great-grandfather of the former. Mr. Sanford invited all the descendants of the good and great man, Rev. David Sanford, who had then been dead fifty years, to be present at the consecration of the monument. One son, over ninety years of age, was at that time living. He died a few days before the consecration, which took place on the 2d day of October, 1860, in the presence of nearly two hundred of the descendants.

At this time, his second daughter, Sarah Daniels, a graceful, beautiful woman, talented and full of animation, presided over his family with wonderful spirit and discretion. She afterwards became the wife of Rev. Calvin Cutler, of Auburndale. In the spring of 1873, a sudden attack of pneumonia closed her earthly life.

In the spring of 1861, Mr. Sanford was married to Mrs. Adeline (Davis) Patrick, of Northboro, an excellent woman, who cherished him with great tenderness and affection, and who still survives him.

To our branch of Christ's Church, Mr. Sanford was devotedly attached, and regarded it as the best form of Christianity; this, however, did not prevent him from recognizing what was good in those outside it. While he held no lax views of doctrine, he believed that in every sect were good men.

The character of his preaching, somewhat, and his permanency in the pastorate, are exhibited in the following extracts from his thirty-second anniversary sermon, dated "Oct. 2, 1870," and numbered "2043."

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"*For here have we no continuing city.*" This day closes thirty-two years of my ministry with this beloved people. The review of these years impresses me most deeply with the changes, personal, domestic, social, and spiritual, through which we have passed, and with which the nation and the world have been connected. In our history as a church of Christ, we began with a small number, feeble in strength, but hopeful and reliant, trusting in the promise of God. Of the five male members at the organization, four still live to praise him. To the original membership of thirty-four, there have been added four hundred and eight, eighty-seven of whom have passed from their labors. One hundred and thirteen have gone out to cultivate other fields, and to gather sheaves into the garner of the Lord. While they have been lost to us, they have been gained by other and distant places in our land. In the ministry, changes have been equally great and affecting. All around us, pastors have been settled and dismissed. With a single exception, these scenes have been repeated again and again. In the church in Holliston, four pastors have been settled and dismissed, and now that flock is without an under shepherd. In Milford, the changes have been even greater. The seventh pastor is now laboring in that important field. In Franklin, there have been four pastors; in Norfolk, four; in Wrentham four; in East Medway, three; in Medfield, three; in Walpole six. If we extend our view, and notice the changes in a wider circle, the truth is equally affecting. In the five hundred churches of the Commonwealth, there are only six whose pastors remain in the same relation to the people which they sustained when I was settled as your pastor,—Dr. Sweetser, of Worcester, Mr. Emery, of Weymouth, Dr. Hopkins, of Williams College Church, Mr. Campbell, of Newburyport, Dr. Paine, of Holden, Mr. Maltby, of Taunton.

The changes by death in the Christian ministry, of my own personal acquaintance, have been very great. I can now recall the names of forty-eight ministers who have addressed this people during my ministry, who have passed from the scenes of their earthly labors, reminding us most impressively that here we have no continuing city.

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Looking at the condition and prospect of the churches in our country, we find our own denomination has been favored and blessed. While in the State there have been constant increase and organization, we have been extending our borders throughout the lands. In the Western States and territories they have multiplied tenfold during my pastorate here. While we have been blessed of the Lord as one branch of the Christian Church, we love to recall the changes and the growth of other branches, whose progress has been great and continued, and on whom the smiles of heaven are resting. We bid them Godspeed in the great work for Christ, and pray that in all branches of his Church there may be the rich bestowment of his grace, and the advance of his blessed kingdom.

One who has been in the ministry forty-two years, as I have, can rejoice to see the changes wrought in the feelings and course of Christians toward one another. While my antecedents and associations and training all led me to coöperate heartily, at the first, with all who loved Christ, of whatever name, yet there were at that period obstacles to harmony of spirit and union of effort. In our State and in New England, there was the crowding in of sectarianism, and uncourteous courses of interference with established usages; there was the undue striving to build up sects to the injury of existing ones; the misrepresenting of religious sentiments, and caricatures of doctrinal views; there was also a bitterness against some of the essential truths of revelation, unjustifiable in those who professed to have the spirit of Christ. These and other evils were partly the result of ignorance in those who were acting as watchmen on the walls of Zion. In the field of my labors, forty-two years ago, I was brought into acquaintance with professed ministers who ignored learning as an injury, and who boasted openly that they were not college "*larned*," and did not require study, but that their "sermons came down fresh from heaven after ten o'clock Sabbath mornings." Such ministers have passed away and given place to a more intelligent ministry, their denominations losing asperity, and coalescing with others in the work of Christ.

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In these changes, we love to know that there is a kind and conciliatory spirit, — less of contention, less of crimination, less of denominational interference. There is more harmony of thought, of feeling and action; there is, in fine, the pervading of Christ's love flowing out to the different members of his spiritual body, and permeating the great company of believers. These results have come from causes extensively at work, with still greater results in progress and prospect, — increasing knowledge; a better understanding of one another; external circumstances, bringing Christians together to labor, and pray, and act in concert; benevolent enterprises; Bible societies, seamen's and others' Sabbath-schools; then, the War of Rebellion, the labors, communions, commissions, Christian conventions, and daily prayer-meetings. To these causes are added the fact of advances of error and the efforts of those hostile to the truth. Their united forces must be met by a united and earnest brotherhood. The signs of the times are calling for increased and strengthening union. The work to be done increasing on the hands of Christians, and the fields wide and white for the harvest, inviting and pleading for laborers, — all these are so many tokens for good.

Another change relates to the style of preaching and manner of presenting the truths of the Bible. There is now less metaphysical preaching, less argumentative, more devotional, more practical, in some respects less doctrinal. There is less disposition to enforce those truths in which Christians differ, and more disposition to keep those prominent in which there is a common agreement among the friends of Christ. Hence, as matter of fact, there is more of preaching Christ, with a desire to present more the correlative truths of the cross of Christ.

In this tendency, there is danger of neglecting some which are equally essential to Christian hope and Christian development. These are the result of right views of ourselves and our spiritual wants, as they are of right ones relating to Christ and His kingdom. He came, not to call the righteous, but *sinners*, to repentance. A sense of sin must precede a cordial acceptance of his mercy. This is obtained by clear views of what we are as sin-

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ful beings. Our lost condition must be realized in order to apply to Him for recovery. We can never feel that we have much forgiveness, if we do not see our sins which need to be forgiven. The whole need not a physician. It is a sense of our spiritual malady, created by sin, which leads us to apply to the Great Physician. Hence, the love of Christ should be presented with a clear exhibition of God's claims and our guilt. The law of the Lord is perfect, converting the soul. That law, which is holy, just, and good in all its spirituality, and in all its penalty, needs to be kept distinctly before us, that we may feel our necessities in the provisions of the Gospel. The office work of the Holy Spirit is to convince of sin, and righteousness, and judgment, — a conviction which flows from right views of ourselves in the sight of infinite purity and love. Such views prepare us to welcome Jesus Christ, as the only name under heaven whereby we must be saved, and fit us to appreciate His blessings so richly conferred and so freely proffered. As we look upon the depths of that guilt from which we were rescued by Christ, we can see something of the greatness and glory of His love, the fulness of which eternity alone can reveal to us.

Among the changes of the generation, it is not the least that the Church of Christ, in all its branches, is rising to increased activity, and to constant aggressive movements. This is necessary for its growth and prosperity. It must be active to sustain itself. It must be aggressive to make advance. The powers of darkness are active. Hostile forces are awake to resist the light of the Gospel; scepticism in various forms is rampant; infidelity, pantheism, and openly-avowed atheism are bold and defiant. Thus the enemy comes in like a flood, but the Lord is lifting up a standard against him. He is leading His people on to meet the conflict by a ready and cheerful consecration of themselves to the Christian work. He is directing their hearts to a higher standard of duty, and to a more enlarged conception of the work before them.

The moral evils which are incidental to a Christian civilization are to be met by a prompt and earnest living for Christ, while His kingdom is extending over the earth. Yea, the na-

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tions are becoming His. Ethiopia is reaching out her hand. The isles of the sea are waiting for His law, and the heathen lands, which are given to Him for an inheritance, are asking Him to come and take possession.

The work is thus growing upon the churches, and calling more loudly for self-sacrifice and earnest labor. The facilities for such labor are multiplying; no one need be idle. "Go work in my vineyard," is the voice of Christ to His people everywhere; and everywhere He gives them opportunity to work, — in the city, in the country, in every state of society, in every relation of life. "Lord, what wilt thou have me to do?" should be the inquiry of each disciple. "Go ye into all the world," wherever the foot of man treads, there proclaim the love of Christ, — in your own homes, in your neighborhoods and communities, wherever you are. Among the changes of the present period is one relating to the test of discipleship. Formerly, this test was found more in what a man believed; now, more in what he does. His piety rests more upon acts than words, more upon life than profession, more upon what he *is* than what he declares. The mere name to live does not show the proof of Christian life.

"By their fruits ye shall know them." They that *do repent*, truly and sincerely, will bring forth fruits meet for repentance. Now, the estimate of Christian character will be right if we remember that *that* only is true faith which leads to good works. Good works must rest upon a living faith, as the basis of Christian activity and fidelity. True faith in Christ is the beginning of the Christian life. It leads to good works as its legitimate fruits, and is inseparable from them. The two elements coexist. Without good works, our faith is delusive, — is false. Without faith, our works are unacceptable to God; without faith, it is impossible to please Him. We must show that we have such faith by our works of faith and labors of love; by our rejoicing in Christ and bearing His name; by our living to Him and seeking His glory in doing good.

After noticing the changes in the civil world, and

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the condition of our country, he sums it up by saying—

That more has been accomplished for the nation, more for civilization, and more for (our common) Christianity than was ever before accomplished in the same period since the advent of Christ. . . . The highest and greatest achievement of the age is the removal of slavery. It was accomplished at the greatest sacrifice, but fully accomplished. Although generations must pass before its evils will be entirely removed, yet the work has been done as one of the changes of this generation.

Those coming upon the stage now cannot realize the severity of the conflict, nor the greatness of the victory achieved in the triumph of freedom. This terrible disease had infected the entire body politic. The whole nation groaned under the tremendous weight. But God brought us the victory, through slaughter and blood. A million of precious lives must be sacrificed, and billions of treasures lost, before freedom came. In future generations, this event will stand out prominent upon the annals of the past. We mark it now as one of the most important changes of our generation. The results have been most grand and powerful upon the destinies of the world. Christian civilization has taken a new start. The spirit of freedom is permeating the masses; everywhere despotism is losing its power. The principle is the same in the religious, and in the civil and social state. An open Bible, an untrammelled conscience, a free Gospel, a common brotherhood and equality of civil rights and freedom of the press are watchwords leading the nation to light and prosperity such as the world has not experienced. If, with these, the element of God's grace shall pervade the nations, if His Spirit shall be poured out upon all people, and a knowledge of His name extend, then a future of glory will rise, and a song of triumph be heard over the earth.

Our hope is in God, in His purposes of mercy, in His promises as revealed by the prophets and inspired men, in His provi-

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dences working out that grand problem on which the eye can rest with assured hope, and in the rich displays of His grace in subduing the nations, under the preaching of the cross, with a coöperative Church, going on to conflict and to victory, through Him who loved us and gave Himself for us.

During the thirty-two years of my ministry, I have officiated at seven hundred and fifty-six funerals. . . . "For here have we no continuing city." In the review, you may perhaps ask what are the results upon my own mind? In answering the question, I would say, The review deepens a sense of the goodness of God towards myself and my people, and impresses me with increased obligations to our Heavenly Father. To whom much is given, of them much will be required. Our account must be very solemn, and the giving up of our stewardship a deeply affecting transaction.

The review leads me to place a higher estimate upon the great essentials of truth and duty, and a less estimate upon those non-essential. Christ crucified was never more the delightful theme of my thought and labor. His cross never appeared more precious, and His kingdom never more glorious. So those great truths which gather around the cross, and which underlie the evangelical system, are felt to be more and more important for Christian growth, and for the progress of Christianity over the earth; those relating to man's guilt and ruin, to the method of his recovery through Christ, as God manifest in the flesh, revealed by the Holy Ghost to hearts accepting His blessed influence, creating them anew by faith in Christ, and purifying them from sin, without whose presence there will be no actual preparation for heaven, but a fearful looking for of judgment awaiting the wicked. These cardinal truths rise up before me with deepening interest, from the labor of more than forty years, while those non-essentials, those concerning which good men differ, are less and less regarded. I feel more and more as Baxter felt, and as Robert Hall felt, and Bunyan, and as Spurgeon and Newman Hall now feel, and others whose labors and prayers are not so much for a given sect as for Christ and for the bringing of men to him. I look with more

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distaste upon that spirit which puts the denomination *first*, and Christ *second* in their Christian profession and efforts for the salvation of men.

All his sermons are broken and unfinished, owing to his facility in extemporizing; yet they show marvellous industry, when we realize that they were written sermons of from twenty to thirty closely-penned pages, and number over twenty-five hundred. His quenchless longing for the salvation of souls led him to express great gratitude to God who had given him a child for this honored work in heathen lands.

Sept. 7, 1870, his third daughter, Mary Codman, was married to Richard Winsor.* The ceremony took place in the church, and was followed by the ordination of Mr. Winsor, Mr. Sanford giving to him the following "charge":—

My dear son, you are now consecrated to the work of life. Your chosen field is not in this land of Bibles, and Sabbaths, and sanctuaries, but far distant, among the benighted, the destitute, the ignorant. Like the apostle, you have felt it the highest honor to preach among the Gentiles the unsearchable riches of Christ. To this blessed work you have been aspiring; for it you have been preparing during years of thought, and toil, and training. And now, as you are entering upon it, ours is the privilege to welcome you, to take you by the hand, to bid you "Godspeed," and to pledge to you our support, our sympathies, our prayers, and our hearty coöperation.

Your work will be difficult, toilsome, arduous, sometimes depressing, always self-sacrificing. Your labors will not be with audiences numerous, refined, cultivated, and enlightened; not in houses of worship, tasteful, beauteous, and attractive. You

*Native of Gosport, England. In his early youth, his parents settled in Ohio, United States.

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must go to villages and neighborhoods, to the homes of the people, by the way and in the marts of business addressing the groups wherever you can meet them, bearing to them the message of Christ, and the knowledge of His salvation. You will need great patience; patience in the acquisition of the language; months of earnest, unremitting study must be spent to acquire it, with days and nights of weariness, while your heart burns within you to tell them of Christ and of heaven. You will need patience to meet the great indifference of those for whom you labor. This has been one of the severest trials of missionaries. They have wept, they have prayed, yet have often been compelled to wait for years and years, before the quickening influences of His Spirit have energized those dead in trespasses and sins. You need faith, strong, vigorous faith; faith in lively exercise, giving reality to the things hoped for, and applying the promise of God in the triumphs of His kingdom. This is made certain. The whole earth is to be filled with a knowledge of His name. The heathen are to be given to Christ for His inheritance, and uttermost parts of the earth for His possessions; of this every missionary may be assured. The power of God, the wisdom of God, the goodness of God, are all pledged for its accomplishment. His word shall not return to Him void. No faithful servant of His will labor in vain. Let this encourage you, my son, in your work. Remember that the seed you sow will germinate, and mature, and ripen for the glory of God. Remember that every word uttered by you will be treasured in God's mind. He has said, "Lo, I am with you always." Blessed presence! and blessed result in giving power to the Gospel! . . . Christ, your God, your Saviour; Christ all and in all to you, — your wisdom, your sanctification, your redemption. You are to put on Christ by faith, by trust, by joyful reliance. You are to dwell with Christ, and in Christ; to be in such a state that you can say, "I live; yet not I, but Christ liveth in me."

With such love to Him, and joy in Him, your work will be pleasant. No obstacles will impede, no trials discourage, no hardships sink you. You will go forth willing to spend and be

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spent for Christ; willing to toil and suffer for His name; counting not your life dear to yourself, that you may finish your course with joy, and the ministry of Christ testifying the gospel of the grace of God. This is to be your life-work, — testifying the gospel of the grace of God; preaching the Gospel in its richness, and fulness, and power, and glory. This is for man everywhere, in all climes and in all conditions. Preach the Gospel as Paul, and John, and Peter, and Timothy preached it; as primitive ministers preached it; as the reformers preached it; as our fathers preached it; the Gospel revealing God incarnate, the sacrificial Lamb, slain from the foundation of the world for man ruined and perishing, dead in trespasses and sins, and quickening him to life by the Holy Spirit; thus securing in him that holiness without which no man shall see the Lord, and leading him to believe, and love, and live for Christ, and ripen for heaven.

This Gospel will be more and more precious to you as you come into more full sympathy with Christ, and behold the workings of His grace in the hearts of those benighted ones for whom He died. Your love to them, leading you to give up country, and home, and friends, and many social comforts, that you may win them to Christ, will kindle in you an enthusiasm which neither time, nor toils, nor trials, will lessen. And if the Lord shall spare you to witness the results in the gathered harvest, as one sheaf after another shall be brought in, your joy will be full, and your heart swell with gratitude that you were permitted to labor for the heathen. You now esteem it a privilege; you will then feel it more deeply and more joyfully. But, my son, let me remind you where your strength is; not in yourself, not in your attainments, not in your labors, but in Christ. Without Him you can do nothing; but in Him you can do all things. Be impressed more and more with the truth that Paul may plant and Apollos water in vain, except the Lord give the increase. Learn this lesson of entire dependence. Study to show yourself approved of God. Keep near to the throne. Have close and intimate communion with Christ. Seek constantly the presence of the Holy Ghost. Lean with joyfulness upon the

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Divine promise, and be not weary in well-doing, for you shall reap if you faint not. And if, indeed, you go forth weeping, bearing precious seed, you shall come again with rejoicings, bringing your sheaves with you.

You will go forth with a companion whom we all love; who was born and trained in our midst; who loves this people, and is beloved by them; who has shared so constantly their affections and their confidence, and has now received such renewed tokens of their interest and kindness. She goes forth with you heartily, joyfully, carrying with her our benedictions and prayers, assured that we give her up not without a *cost*, but with cheerfulness, and with gratitude that we can thus coöperate in the blessed work of a world's redemption.

And now, in view of your covenant vows, in view of this solemn consecration, in view of the responsibilities of your position as missionary to the heathen, in view of your relation to the churches of Christ whose agents have appointed you to this field before you, and in view of the vast interests involved in the souls of those to whom you will minister, yea, in view of the solemn account which you are to render at the final day, I beseech you to be faithful. Be active in season and out of season. Preach publicly, and from house to house. "Watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry." And when it shall be finished, and you be called home, may you hear the approving "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Oct. 19, 1870, Mr. and Mrs. Winsor sailed for Bombay, to commence labor in the Mahratta Mission. There they had been at work five years and nearly two months when Mr. Sanford died. The daughter, in writing home, speaks of her "dear father's earnest, active life":—

"Oh! how active that life was! Especially, say, ten years ago. From five o'clock in the morning to

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nine at night, hither and thither, at home, in schools, in other homes, and in the church! ever speaking, ever working, for the Master! Its lesson comes to me to-night in my work here among this people,— 'Go labor on, spend, and be spent,— thy joy to do the Master's will.'"

In his domestic relations, to him the highest and holiest of all human relations, he never descended to a hasty word, or a selfish act; he made it manifest that all the sunshine and comfort of a home depended upon the spirit of love within. To his children and to each member of his family he was as courteously polite as he was to a stranger. The most cordial welcome, and generous hospitality were extended alike to every one. At his table, there was *always* room for one more, and he inspired each member of his family with the same spirit.

In a letter to his young granddaughter, he speaks of "that Silent Comforter which," he says, "your grandmother placed in the dining-room, so that every time I sit at our table, my eye can lodge on some precious passage, as a matter of comfort and hope. I can read it distinctly while I am at the table. There is additional interest in the fact that my illness has been connected with partial deafness, so that it is rather difficult to hear distinctly the low conversation at the table. When this is the case, how precious to turn to the 'Silent Comforter' and hear Christ speak, or Paul, or John, or David, and all are the words of truth, all suited to comfort, and all adapted to individual wants, as well as our future and eternal good."

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In conversation, he was exceedingly interesting and agreeable, imparting information, and acquiring much himself, even from those most humble in life; he was interested in all the details of the various occupations; his retentive memory and quick perception enabled him to adapt his language to all peculiarities and conditions. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," indeed all the fruits of the Spirit, seemed to flow forth in his speech. His Christian courtesy, kindness, and tenderness were wonderful. He would go, like the Master, to be a guest with one that was a sinner, and with equal alacrity whether he were like Simon the Pharisee, or Levi the Publican. He exhibited the same kindness and affection to saints and sinners. Like the great apostle, he "became all things to all men," in the best sense, "that by all means he might save some." In an acquaintance of more than fifty years, I never heard him make an unkind expression of any one, either present or absent.

No one enjoyed, in a quiet way, an innocent joke more than he did; to humorous remark he would respond with a hearty laugh.

Mr. Sanford through most of his life held some office in the department of education. For thirty-five years' service as school committee he was active and efficient, performing promptly all the duties that devolved upon him. He encouraged and assisted many young men to get an education, some of whom he introduced into the ministry.

Our beloved brother was early engaged in the

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cause of temperance. In those days, when the custom of drinking prevailed to such an extent that we were fast becoming a nation of drunkards, against the evil he solemnly and earnestly protested. He preached against it to his own people, and in all the neighboring parishes. He was called by some the Apostle of Temperance. Though the embodiment of kindness, he opposed whatever he believed to be wrong. In this he was unyielding. Here no man could move him a hair's breadth. But when a principle was at stake, he could be firm as the everlasting hills. He labored on with fervent zeal, whatever opposed him. He labored for the salvation of souls, and had the joy of seeing the work of the Lord prosper in his hands, to a far greater extent than most of his brethren.

By the kindness of his heart, and his expression of good-will, he disarmed opposition, and made friends of enemies, fulfilling the direction, "Bless them that curse you, and pray for them that despitefully use you." He taught principles which established mutual love, and represented to men the fulness and depth of the spirit of Christianity by a persuasive spirit of love. Many were the cases of harmony and reconciliation which he was instrumental in bringing about between those who were at variance with each other. The kindness of his heart and the tenderness of his manner rendered him pre-eminently qualified for a mediator. The blessing promised by our Lord upon the peace-makers surely belonged to him. Actuated by the most generous charity, he was always ready to judge others in a kindly spirit; however bad or offen-

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sive, he was sure to see some good in them. He says: "My life has been a favored life. I know not that I have an enemy on the earth,— that there is one human being that wishes me ill. I am certain that no wrong has been done to me the recollection of which I desire to cherish, or which it is not easy for me to forgive."

Again, the words of our Saviour were verified in him: "Them that honor me I will honor." He was called to attend more than one hundred councils,— assisted in ordaining or installing more than fifty ministers,— was a delegate to the General Association of Massachusetts five times,— was also a delegate to the General Association of Canada, and to the General Convention of Wisconsin,— to the Congregational Association of New York city,— to the State Conference of Ohio, and was chosen a delegate to California. Verily, his praise was in all the churches.

The last three years of his life, his bodily health was gradually failing; yet such was his resolution and eagerness to be useful, that he often preached in the neighboring churches, and visited persons who suffered, when he had more need of care than those for whom he cared. His own comfort was always secondary. To render any service "unto the least of these" was far more attractive to him then the pursuit of any object which could benefit himself. He took great pleasure in hunting up old friends, especially those whose lines had not been cast in pleasant places, writing to them words of cheer.

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His correspondence was large and extensive. Every day his mail brought to him some interesting history, story of joy, or tale of woe. To the latter he could send words of comfort and a balm to heal the sorrowing soul. Strangers sought his advice and consolation.

"These letters are a great blessing to me," he would say. To the close of his life, every one was promptly answered. He went straight forward to the accomplishment of his object, to the very last.

So often had he been raised from these bronchial attacks, he hoped that he should again be able to preach. But he had passed the threescore years and ten allotted to man, and nature was giving way. The silver cord was to be loosed and the golden bowl broken. His ministerial work was done. About six months before his death, he sent for me to come and see him. His mind was clear and vigorous, and his interest in passing events as active as ever. In his modest way, he asked of me "a last favor, when I shall end my earthly labors." From that time to his death, I saw him often; it was evident to each of us that his end was fast approaching. During these interviews, he spoke of his labors in the great work to which his life had been devoted, and of the comfort and enjoyment he had had in his work. He seemed almost overwhelmed with gratitude to the great Head of the Church that he had made him, with his shortcomings and infirmities, instrumental in bringing so many souls into the kingdom. He seemed divested of all pride or self-complacency or self-glorification, and ascribed all to the Saviour.

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Two months later, Aug. 18, 1875, he performed the marriage ceremony of his fourth and youngest daughter, Martha Elizabeth, to Rev. Calvin Cutler, of Auburndale. It was evident the effort to him was very great. It seemed to those present that this would be his last pastoral act. He expressed the desire to live, if God was willing, through his next birthday, August 28. On that day, at the house of his sister-in-law, Edna Sanford, in the presence of about fifty of the friends and relatives, Mr. Sanford christened his infant great-grandnephew, "Milton Sanford Barger," who was presented by his great-grandmother, then on the verge of her ninetieth year. Those present will long remember the beautiful picture, and the *blessings* pronounced on each by this sainted man. It was his last prayer offered outside of his home.

In his autobiography, he leaves the following grateful recognition of aid from his nephew, Milton H. Sanford. He says: —

His benefactions to myself and family for thirty years have been unwearied and unceasing. To no one am I so much indebted for means of usefulness and success, and for the facilities of bringing my household to the activities of life. If my life and labors have been made a blessing, I owe it, under God, very much to the kindness and liberality of this generous-hearted nephew. I cannot think of his past benefactions without deep emotion, nor without gratitude to him, and gratitude to our Heavenly Father for raising up such a friend and connection.

In like manner he adds: —

With this expression of feeling for my nephew, I cannot

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withhold the tribute of heart-felt gratitude to his only sister, for her unceasing and unwearied labors in behalf of myself and family. Nor can I omit the utterance of grateful emotions to that other brother whose prosperity has been marked with a most generous spirit, in the blessings of which myself and family have shared.

The wife of the "*generous-hearted nephew*" first mentioned, in writing to a member of the family after his death, says: "One good and honest life such as Uncle David's contains more solid arguments in favor of Christianity than all the theology in the universe. If he could only bequeath to us some of his *virtues*, what a rich legacy it would be,— charity and love, instead of lands and noble descent."

A few weeks later, he was confined to his dwelling; his suffering was greatly from the loss of life's vital force. To become weak and feeble in body, while his mind was fresh and clear as ever, was a discipline which he received patiently. Some days he would seem stronger. Upon my saying to him, "Perhaps the Lord will raise you up, and enable you to do more work for him," he replied, "I am perfectly resigned, and I have no choice about the time of my departure. If left to me, I would refer it back: God will order that all right." He was not ecstatic, not in raptures, but perfectly calm, and his mind was stayed on God. He knew whom he had believed, and was persuaded that He was able to keep His covenant, and that He would perform it.

It was permitted him to pass one more earthly Thanksgiving, — "the happiest one of my life." One who was present says, "His beautiful, loving, gentle

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spirit made us feel that he had been with Jesus, and had learned of him. At dinner, addressing his sister-in-law, he said, 'Sixty-three years ago to-day, sister, you came here a bride. On that Thanksgiving day, in this room, and at this table, twenty-two members of our family dined; of that number, three only are living. After dinner, we all retired to the study to give praise to God for his bountiful blessings." The nearer he approached heaven, the less he thought of his own attainments. He would say, "I have lived all these years, and my work is as *nothing*. The longer I live, the more I know of God's word; the more am I convinced that Christ is all, — Christ, the hope of glory. And when I am gone, let there be *only* a simple stone to mark my grave, with the name and these words, '*Christ — the hope of glory.*'"

No cloud obscured his horizon; no darkness shadowed his path. All the ways of the Lord were plain; all dealings right;

> "Sweet to lie passive in his hand,
> And know no will but his."

His confidence in the Saviour reminded me of the lines which Rowland Hill was for many years accustomed to repeat daily: —

> "When I'm to die,
> Receive me, I'll cry,
> For Jesus has loved me,
> I cannot tell why;
> But this I can find,
> That we two are so joined
> That he'll not be in glory
> And leave me behind."

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Mr. Sanford gradually grew weaker, until he passed away quietly and peacefully, faintly uttering, "This is the beginning of the everlasting life."

Mr. Sanford was thirty-seven years pastor of the church in Medway, thirty-three of which he was in active service, and continued to hold the senior pastorate until he heard the call of the Master, saying, "Come up higher."

It has been said of Andrew Jackson, when President of the United States, that upon the application of a minister of the Gospel for an office, he replied, "You now hold an office infinitely higher than any one within my power to bestow." Mr. Sanford always seemed to feel that he was an ambassador of the King of kings; and I believe there was never a time when he would have exchanged his office of a minister of the Gospel for the highest in the power of man to bestow. With him, the highest style of man was a Christian, and the highest office to be a messenger of Jesus to a lost world. He lived and labored for souls as if the whole depended upon him, and he prayed and pleaded with God as if the whole depended upon the Lord; this constant pleading and unwearied labor were two elements which distinguished him for *usefulness*, which our Saviour revealed as the measure of *greatness*. "He that renders the greatest amount of beneficent service to others is the *greatest* man."

He was the means, under God, of bringing to the knowledge of the Saviour more than a thousand persons, who made a public profession of their faith in

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Jesus. He was in such holy sympathy with God, and sympathy with man, that he was fitted to be an intercessor. In prayer, he would pour out a torrent of supplication, and plead from the deep of his great heart with a power that made those uniting with him feel the presence of the Great Father.

At the burial of the dead, mourners were soothed and comforted by his remarkable appreciation, and the tenderness of his prayers. Families who had left town to settle elsewhere would send for him on such occasions. It is safe to say that he officiated at quite, or nearly, a thousand funerals, and united in marriage nearly as many persons. These facts speak in stronger language than words, of the love of his people for him.

How he was regarded by those supposed to be most adverse to his teachings of theology, the following extract from the testimony of a Catholic will show: —

Rev. Mr. Sanford was known and appreciated by the Catholic population of Medway, as a gentleman of boundless charity for erring humanity, regardless of class or creed. Though differing widely on spiritual matters, yet his kind urbanity of disposition, his ever-readiness to alleviate sorrow, and to smooth the rugged path of life, endeared him to them as much as if he had been a pastor of their own creed. In fact, in the absence of their own pastor, many of them went to him for advice and assistance when in trouble or sorrow.

The following quotation is from a gentleman, a Unitarian: — *

Here, we cannot realize that at our next visit to Medway we

* James A. Dupee.

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shall not see your excellent uncle. It has fallen to the lot of few men to live such a blameless life as his seems always to have been. I shall remember, for years to come, the very agreeable conversations with him; especially bearing in mind his eagerness for light on subjects in which we had a common interest. He was always delighted to hear of any movement in the world which indicated an improvement in the well-being of individuals, or of communities. In all my intercourse with him, I was impressed with his catholicity. He was greater and broader than any written statement of belief. I have often thought that there must have been bitter struggles in his mind, in trying to reconcile the appearance of all the attributes of love and good-will in those with whom he differed theologically, with the truth, as he had learned it. None but the Supreme Being can know the wrestlings of his spirit in the solving of the problems which, sooner or later, trouble the souls of all thoughtful men and women. Yet you and we, who knew him so well, can readily imagine that in his faith in the Divine will, he found at last "exceeding peace."

It has occurred to me that he illustrated in a high — shall I not say the highest — degree, the well-known hymn of Sir Henry Wotton: —

> "How happy is he, born or taught,
> Who serveth not another's will;
> Whose armor is his honest thought,
> And simple truth his highest skill!"

Why should not this sentiment be engraved on his tombstone?"

He himself said, "None but this, 'Christ — the hope of glory.'"

This loving tribute to his memory, from Rev. Charles C. Sewall, a Unitarian clergyman, I find in a newspaper: —

IN MEMORIAM.

Died, in Medway Village, 17th inst., Rev. David Sanford, senior pastor of the Congregational Church, aged 74.

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The death of this good man and faithful minister would hardly have been a surprise to his friends and parishioners at any time during several years past, so frail and feeble has been the tenement of his pure and heaven-directed spirit. It is now a merciful release from the increasing infirmities of old age, and the weariness of a long-continued illness, borne ever patiently, and in loving trust and submission to the Divine will.

Faithful in all the relations he sustained to others, he was held in warmest affection and highest respect by all with whom he was associated in private and in public life. As a disciple of the Lord Jesus Christ, he possessed and exhibited the true spirit of his Master, and constantly aimed to follow his example. As a minister of the grace of God to a people whose confidence in his sincerity could not be shaken, and whose love of him never waned, he was preëminently faithful in the discharge of his duty. Whatever might be the state of his health and strength, or the peculiar circumstances of his personal condition, he never shrunk from any service to which the necessities or rightful expectations of his people called him.

> "But in his duty, prompt at every call,
> He watched and wept, he prayed and felt for all."

In his intercourse with members of other religious denominations than that to which his own enlightened, steadfast faith had bound him, he was always charitable, frank, and just, freely according to them the liberty which he claimed for himself, and separated only in pity from any whom he deemed to be holding in unrighteousness what they professed to regard as the truth.

Few, if any, ministers of the Gospel have ever won a stronger hold upon the grateful and affectionate remembrance of those with whom they have been connected for a long series of years. Few, if any, have ever gone to their grave more entirely at peace with their own consciences, with man and with God, or have heard "with a more meek and lowly spirit," from the approving voice of the Omniscient Judge, the welcome sentence, "Well done, good and faithful servant."

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"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"Soldier of Christ, well done;
Praise be the new employ;
And, while eternal ages run,
Rest in thy Saviour's joy."

MEDFIELD, Dec. 19, 1876. S.

Rev. D. Butler, Mr. Sanford's successor at Dorchester, now Secretary of the Massachusetts Bible Society, writes:—

I cannot forbear to express my sympathy, in common with a great multitude. For years, I have regarded Mr. Sanford as very near to the other world, both from the health of his soul and the weakness of his body. As the one has failed, the other has been renewed. To me his going away appears only as a sleep. I have never known one who seemed so little to live for himself, and so happy to live for others. For nearly forty years I have known him, and the impression of his eminent Christian character has steadily grown with my years. His presence was to all his friends a benediction.

The following is copied from the *Congregationalist*:—

Rev. David Sanford was one of the best of men and of ministers. In the matter of true Christian courtesy, it would be difficult to find his equal. He was not great as the world counts greatness; but when it comes to the personal influence of a true Christian courtesy, and a character as devoid of selfishness as is conceivable in this life, then was Mr. Sanford not only great, but mighty, and we have no doubt that his real power in the world has been more positive and far-reaching than that of many men and ministers, whose fame and whose name have been all through the country. With Mr. Sanford, politeness was a natural gift; in his case, it meant a remarkable

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readiness to do all in his power for the happiness and welfare of *everybody;* and the common verdict of all who knew him will be that he was a godly man, and a truly devoted and successful minister.

Rev. Alexis Ide gives a truthful picture of his life-long friend, in the following extract: —

Mr. Sanford's physical celerity of motion and mental activity found no equal in all the horizon of his acquaintance. His business letters came forth as from a hand-stamp; and, if need be, he could give an opinion like a telegram. He could make a pastoral call while others would be preparing for the same; all this with a dispatch free from undignified haste. His skill of adaptation was marvellous. When need seemed to require, he could wield the apologist's shield for others with a grace and skill that disarmed criticism and excited admiration. He was a keen discerner of spirits, but only his most intimate friends knew how deeply and truly he read mankind.

His great social powers told on a hardened and sullen world like sunbeams, and summer-like joys sprung up wherever he went. For the diffident, he could annihilate embarrassment; from the ignorant, he could elicit personal experience; from present faithfulness, he would cull honors; and for the future, he prophesied success to the faint-hearted.

In politeness, he won the highest prize, without murmur, from all competitors. Besides a native sweetness of disposition, and a sweet smile (a heavenly life-loan), his politeness had a genius to it which won daily victories which only genius could. This was divinely united to his matchless sympathetic nature, whose spirit of accommodation has left its life-size credential at the door of any man's necessity and convenience. Hundreds went to Mr. Sanford that never dared to look for sympathy elsewhere, because so broad was his hopefulness, so unequalled his generosity, so skilful his plans of relief, that the only choice was a call on Mr. Sanford's home and heart, or despair and death. Said a man of self-mangled and wrecked character, "I

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can never call on Mr. Sanford again"; for he had so abused the good-nature and kindness he could never have received from others.

But with our tale not one-half told, we close with a single item more. The remains of the village pastor were laid in the Sanford lot, in the cemetery at West Medway, where stands a lofty family monument, which will bear record of David Sanford, pastor of the church in West Medway, and David Sanford, pastor of the village church for the same term of years (thirty-seven), and in the same town, — grandfather and grandson. Here gleams one of the brightest links of God's golden covenant of faithfulness.

The following letter gives expression to the love of one of his young friends: —

DEAR FRIEND, — Among my precious mementoes is a little package of letters. That writing, — none that knew it could fail to identify the bold, rapid, and beautiful hand of Mr. Sanford. Those letters, — I love to read them. Kind, energetic, and inspiring, felicitous, even elegant, in expression, right to the point, fatherly and sympathetic, always accompanied by some practical token of his sympathy, — well may the fatherless boy who received them cherish the memories they revive.

How would he relieve anxiety by his "Trust, and light will come"! Like his face, his letters glowed with hope from above. For sleepless nights, I read with all its former freshness his remedy, "Quiet prayer and repetition of the *promises*."

His memory was as marvellous as his faith and celerity. Those who consulted him found him an encyclopedia of fact and reminiscence. With all his conciliation, he could be indignant at a wrong. I have seen him espouse the cause of a friendless school-boy, whom his fellows had ejected from his seat. I still remember his epigrammatic sentence, "If I wished to be hated, I would submit to be wronged."

Again I look over the letters, and again I seem to be kneeling by his side, and listening to the blessing he implored on the

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coming term. Again, in the evening meeting, I marvel at his unequalled facility in utilizing every element that can awaken interest. The timid student cannot resist his "Brother George, say a word for Jesus." The stranger present does not escape his eye; the brother from a neighboring church is at once impressed into the service; no lull, — "A minute's pause may be ten minutes lost." The appropriate hymn follows closely the exhortation; a long speech prevented by a "short prayer"; he himself is ready with a story to deepen an impression, and with unerring intuition he closes at the precise moment of deepest feeling, his face beaming with an appreciation of every effort. And as he greets each, his unaffected desire that others should love *his* Saviour reveals itself in his very touch.

If I have heard better sermons, I never listened to better talks in a prayer-meeting, nor to more fit and feeling sympathy in the hour of bereavement. And to my latest day, with those letters, which, alas, come no more, with their apt advice, I shall keep as a sacred legacy a little testament in which are inscribed the words which he loved to write in children's albums: "Thine own friend and thy father's friend, forsake not.

"Yours truly, DAVID SANFORD."

With precious memories, and almost filial recollections,

Sincerely yours,

G. Y. W.

EASTHAMPTON, Mass.

After the delivery of the funeral sermon by the author of this memoir — the substance of which is introduced herein, — the following address was made by Rev. R. K. Harlow, who was installed as associate with Rev. Mr. Sanford, Feb. 13, 1872: —

Dear Friends, I covet, and should claim, the silence of a mourner on this occasion, did I not feel that a tribute is due from me to the memory of our departed friend, and that it will be expected by those here gathered.

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My relation to brother Sanford has been so intimate, so uniformly pleasant, that its remembrance will be cherished among the choicest of my life,—sweet in the recall and recital. It is true I only knew him in the autumnal years of his life, the ripening and completing months of his Christian experience, in the exemption from his professional work, the isolation and confinement that bodily infirmities necessitated. But in this circumscribed life, I had learned how intense was his interest in all that was passing without him; how heartily sympathetic he was in all that pertained to the well-being of any one and every one. I had learned how quick were his sympathies, how anticipative was his benevolence, how full and forgiving was his charity, how firm were his principles, how ardent his piety, how vigorous his faith. I think before I ever met him I received a letter from him, urging so strongly, and yet so affectionately, my acceptance of the call of this people, that he at the outset won my heart.

He met me as one who knew him would imagine he would meet an associate, giving me a cordial welcome to his house and heart. No father in this sacred office ever treated son more kindly than he has treated me during the years of this associated ministry; rejoicing in my success, entering heartily into my labors, praying by day and by night for the prosperity of my ministry, and in his last hours speaking hopeful words for my future in this field of labor.

He spoke with me freely of matters connected with his decease, and as I now recall such mention, it seems as if he had a sort of prophecy that this last month of the year would close his life. But the most confirmatory sign, as it seemed to me, was his triumph over the dread of death. I have noticed in previous seasons of unusual illness a depression of spirits, a shrinking, as it seemed, from the mysterious experience of dying — just what we might expect would be felt by one so intensely *alive* as was Brother Sanford,— and I have said, "God will give his well-beloved a bolder heart when the time comes for him to traverse the valley of death's shadow." In these last months of his life, this recoil from the experience of

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dying utterly left him. Again and again, he spoke of death as despoiled of his terrors.

My last interviews with him have had more of a devotional than social character. He has asked me to read to him those sweet melodies that have drawn so many souls to Christ and the new life, as they have been feelingly sung by the "sweet singer of Israel" of our day,—"I need thee, blessed Saviour," "Jesus, lover of my soul," "Rock of Ages." Often he has said, "I do not want to shorten your call, but before you go, I want you to engage in prayer. I so much miss the comfort and strength that Christian communion in public gives, from which I am debarred."

To the members of his family, his relatives, and visiting neighbors, he has testified of the quiet rest of his soul in Christ, his entire abnegation of merit on account of anything he has done, his trust for salvation alone in the crucified Christ.

During the last ten days of his life, owing to my own illness, I did not see him. On Thursday, towards night, I called at the house, not knowing that he was more unwell, when I learned that since morning he had been sinking rapidly. He roused from sleep just at the time of my coming. Entering his room, he greeted me with his characteristic cordiality, and, with his characteristic self-forgetfulness, enquired for my health. On my expressing surprise and regret at finding him so ill, he replied, "Quietly passing away. Peace, all is peace, sweet peace." Desiring to change his position, his wife raised him up, and while resting there, supported on one side by his faithful and devoted companion, and on the other by his associate, he repeated the beautiful scripture, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

On laying him back upon his pillow, he asked me to come close to him and engage in prayer, and as I tried to commend him, his companion, his children, and thoughtful relatives, with this church and people, to God, and our Saviour Jesus Christ, his response after each petition assured us that his heart and mind were active and sympathetic. He spoke some encourag-

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ing words to me as I ceased, declaring his faith that the same Jesus whom we preach will abundantly bless the ministration of his truth to this people in the future, as he has done in the past. On my expressing the hope that I might see him again next morning, he replied, "It will be all right." Then, holding my hand, he thanked me for the visit, and all past attentions (which are not worthy to be mentioned), and we bade each other "Good-bye" for a last time.

To others visiting him during the evening, he expressed the same sweet composure of spirit in the presence of death. His last intelligible utterance was, "This is the beginning of the everlasting — forever — everlasting." He slept until midnight was passed, and the angels awoke him, when with them "he passed through glory's morning gate, and walked in Paradise."

We shall miss him; but we must not make God's supremest token of kindness to him cause for regretful tears. Let us think of him to-day as having passed out of the dreariness and cruelty of winter, into a land of perpetual spring; away from the confinement and suffering of disease, into the liberty and health heaven giveth; above all, as having escaped the sting of sin, and inherited the rapture of those who forever see the face and enjoy the presence of the Christian's best beloved, — his Saviour and Redeemer.

> "To-day, I look on one who lies, as if asleep, in perfect peace.
> His long imprisonment for life is done.
> Eternity's great freedom his release has brought.
> Shall we who loved him call him *dead*,
> And weep, refusing to be comforted?"

My bereaved friends; My sorrowing people, let us emulate his virtues, and try to learn the secret by which he bound so many hearts to him, and did them good. And even in the future, as fond remembrances of his numberless acts of kindness and sympathy toward you and yours spring up like fragrant flowers, from seeds that have been scattered in warm places, may the thought of his peaceful passage out of life into immortality come with them, leading you to seek for yourselves union with Him "who hath abolished death, and brought life and immortality to light, through the Gospel."

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AN ADDRESS

OCCASIONED BY THE ERECTION OF A MONUMENT, AS A MEMORIAL OF REV. DAVID SANFORD, SECOND PASTOR OF THE CONGREGATIONAL CHURCH IN WEST MEDWAY, DELIVERED OCT. 2, 1860, IN PRESENCE OF A GREAT NUMBER OF HIS DESCENDANTS, BY HIS SUCCESSOR, REV. JACOB IDE, D. D.*

We are happy to meet in this place to-day so many of the descendants of the former pastor of this church. Respected friends, we welcome you to the place which was once the home of your venerable ancestor. We welcome you to the sanctuary erected by his own flock,— the place in which they and their descendants have since his death worshipped the God of their fathers.

We are glad of an opportunity to renew our acquaintance with those of you whom we have formerly known, and to become acquainted with those who have, as yet, to us been strangers. We should be glad to see you at our homes, and to extend to you our hospitality. We are not uninterested spectators of the important enterprise in which you have been engaged, and which you have so successfully accomplished. We rejoice that the former pastor of this church, who has slumbered for so many years in

*Dr. Ide, Mr. Sanford's successor, at the age of ninety-three, continues senior pastor of the same church. Their united pastorate is more than one hundred years.

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the darkness and silence of the tomb, without any external token of his existence or his worth, has now over his remains a monument which will remind the present generation, and those who shall come after them, that he once lived, and acted an important part in the world,—a monument which may, without any unnatural stretch of the imagination, indicate the elevation of his genius, the purity of his character, and the firmness and stability with which he stood up for Jesus.

Rev. David Sanford was the son of David and Rachel Strong Sanford. He was born in Milford, Conn., Dec. 11, 1737. If now living, he would be one hundred and twenty-three years old. His father educated him with a view to the ministry, trusting in the grace of God to qualify him for the sacred calling. But his father did not live to witness the consummation of his wishes. He died before the collegiate education of his son was completed.

The son graduated at Yale College, in 1755, in the eighteenth year of his age. Knowing the wishes of his father, that he might, if suitably qualified, enter the ministry, he commenced the study of divinity under the instruction of the Rev. Dr. Bellamy. But he was soon convinced that in his present state of mind he could be neither useful nor happy in the sacred calling, should he be permitted to enter it. He therefore relinquished the idea of the ministry as his profession, and settled upon a farm in Great Barrington. There he married Bathsheba Ingersol, the daughter of Moses Ingersol, and sister to the

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wife of Rev.—afterward Dr.—Samuel Hopkins, minister of that town. While he admired the talents and acknowledged the piety of this distinguished divine, he could not conceal his dislike to his preaching. Nor were his feelings toward the man and intercourse with him always of the most friendly character. But to the praise of Divine grace, and to that wonder-working Providence by which good is brought out of evil, and light out of darkness, be it spoken, his connections with that man of God, even in circumstances in themselves unpleasant and trying, seems to have been the means by which his soul was brought from darkness into God's marvellous light, and the way prepared for his entrance upon the sacred calling to which his godly parents had early consecrated him. I give you the circumstances as they were related by one who had them from his own lips. "I remember," says Dr. Hawes, of Hartford, "to have heard him relate one incident of great interest, in which, if I mistake not, his religious experience had its beginning. He was brother-in-law of Dr. Hopkins, and they both resided at Great Barrington. On one occasion, as they were attending to some matters of business—settling the estate which had fallen to their wives,—there was a disagreement between them, and Dr. Hopkins, in a moment of excitement, spoke to Mr. Sanford with an unjustifiable severity. Mr. Sanford said that when he heard his ill-natured remarks, he felt strong, and said within himself: 'This, then, is your exhibition of your disinterested benevolence!' The next morn-

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ing, at a very early hour, he heard a gentle knocking at his door, and who should appear there but his brother Hopkins, with the most mild and affectionate manner, his face shining like an angel's. He requested that the family might be assembled, as he had a communication which he wished to make to them; and when they had come together, he acknowledged his error of the preceding day, and begged the forgiveness first of Mr. Sanford, and then of every member of his household, taking each by the hand as he did it. Mr. Sanford said: 'Then I felt that he had got his foot upon my neck, and that taught me the first decisive lesson of the superior excellence of Christianity.'"

Others testify to the fact that the manifestations of the meek, amiable, subduing influence of Christianity, made by the confessions of Dr. Hopkins, was the means of Mr. Sanford's conversion, though it seems he did not immediately obtain the peace of mind which he felt was essential to his happiness. Dr. Emmons, in his funeral sermon, when speaking of the fact that divine truth eventually reached his conscience, and threw him into great distress of mind, notwithstanding all his efforts to resist its force, has this expression: "He determined to seek and strive, and use all the means in his power to obtain relief; but all his false refuges failed him, and he could find no relief, until one Sabbath, in the forenoon, just as the preacher named the Psalm, he experienced a very great and happy change in his feelings; and from that time forward, he loved and

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admired the doctrines which he had before hated and opposed, and found great satisfaction in the duties and enjoyments of religion." This change removed the great obstacle which had been in the way of his entering the ministry, though time and circumstances had created others, which in view of many of his friends were insuperable. Much of his youthful manhood had passed away. He had now a family,—a wife, and several children. He was settled on a farm, and had exchanged, to some extent, the habits of a student for those of a business man. But his heart was now set upon preaching to others that Gospel which had given hope and peace to his own soul. It seemed to him that his Divine Master made a demand upon his services, and called upon him to change his occupation. And the remembrance of his father's object in giving him a liberal education was renewed with freshness and power. In view of all these facts, he resolved to break away from all the hindrances that beset his path, and with the help of God to enter upon the work to which he felt he was called. He again resumed his theological studies, and after a brief period was licensed to preach. When his friends had an opportunity to hear his pulpit utterances, they were more than satisfied that he had made the change; for his earliest efforts gave promise, not only of usefulness, but of eminence, in his profession.

Mr. Sanford was ordained as pastor of this church April 14, 1773. The sermon on the occasion was preached by Rev. Stephen West, of Stockbridge.

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Dr. Samuel Hopkins, of Newport, R. I., made the consecrating prayer. The Rev. Mr. Fost, of Milford, gave the charge, and the Rev. Mr. Fish, of Upton, the right hand of fellowship.

The settlement of Mr. Sanford as the minister of this church and people was evidently a most propitious and joyful event, — a gracious interposition of heaven in their behalf. A little flock, they had been for more than two years as sheep without a shepherd; were upon several points divided in their opinions; not a little discouraged by repeated failures in their attempts to secure the men whom they invited to take the oversight of them, in the Lord. In Mr. Sanford, they received an ascension-gift which they then highly prized, but more fully afterwards, as time and circumstances developed his talents and piety.

I never saw Mr. Sanford. All I know of him is from the testimony of others, and from the effects of his labors which I have witnessed. But from these sources, I am assured that he was no *ordinary* man. The leading features of his character were strongly marked. In both body and mind there were unmistakable indications of greatness. His figure was tall, erect, and well-proportioned; his step was elastic and dignified; he had a bold front, a bright eye, and a countenance expressive of a strong intellect and a large heart. One to whom his appearance was familiar says of him, "His forehead was high, broad, and prominent; his features regular; his step firm, and even majestic; and when mounted, he was a model of equestrianship. His

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manners were natural and easy, and his whole personal appearance uncommonly imposing. If there are any such, he was one of Nature's noblemen. The impression which he made everywhere and at all times was that of a great man.

He had, in an uncommon degree, the natural qualification of an orator. His voice was strong and clear, and he could modulate it to any tone or key which he wished to strike. He had apparently an instinctive knowledge of human nature, or a kind of intuitive perception of the various emotions and passions by which the minds of men are actuated; and he was able, instantly, and with surprising facility, to touch the springs of human action. Had he been trained for the bar, or the deliberate assembly, and enjoyed the advantage with which civilians and statesmen of modern times are favored, he might have equalled the eloquence of Webster or Clay, or any of the illustrious men with whom they were associated. It will not be deemed extravagant in me to say this, when it is remembered that Dr. Emmons, who, as this community know, was not addicted to excessive eulogy, says of Mr. Sanford, in a sermon at his funeral, "I know no man of any profession, in the circle of my acquaintance, that surpassed him in natural eloquence. He was able to move any passion which he wished to move, whether love or hatred, hope or fear, joy or sorrow. He knew every avenue to the human heart, and could make the deepest impressions upon it." If a man who was familiar with the eloquence of Otis and Ames and Dexter, as well

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as the most distinguished preachers of his day, could say this of Mr. Sanford, we need not fear an imposition upon our credulity if we consider him as a distinguished orator. There were men in his day, both in his own and other professions, that surpassed him in literature, science, and art, but in the native elements of an efficient and accomplished orator, he was preëminent.

The strong emotions of his soul looked out of his eyes so clearly, controlled the tones of his voice so perfectly, and made the muscles of his face and the motions of his hands so expressive of his meaning, that he might have rivalled Garrick himself, had he been trained like him to the stage, and given himself as exclusively to this profession.

There was, it is said, sometimes a sternness and solemnity upon his countenance which made children afraid of him. This is not improbably true, and it was also true that there was generally upon his countenance a sunshine and tenderness that drew children to his presence, and impressed them lastingly in his favor. Several of his people, that were children under his ministry, have told me that when they saw him coming toward them in the road, they used to get over the fence and cross the fields, that they might not meet him. Others have said that when they became acquainted with him, in childhood, he looked upon them with so much affection and kindness, and made himself so agreeable, that they could never forget him. The fact is, the children generally both loved and feared him.

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He *could* make full-grown men, as well as children, afraid of him. He had a power of assailing vice, of frowning upon the wilful and persistent transgressor, and of retorting upon an adversary, whether in sport or in earnest, that is seldom equalled. His scorn, derision, contempt, and indignation were terrible, when he had occasion to throw off all restraint, and pour out his feelings in their full strength, and without disguise. Neither John Randolph nor Tristam Burges could more effectually browbeat, storm down, scathe, or annihilate an opponent than this minister of the meek and lowly Jesus, when his spirit was thoroughly stirred within him, and a sense of duty urged the utterance of all his mind. He feared no man. He was always ready to measure weapons with any one who assailed his principles, or censured his conduct, or opposed the cause or measures he advocated. Few would encounter him in such a contest the second time.

Though he was a very social man, and occasionally enjoyed a good joke, yet no man was safe whose wit cut him too severely. His repartees, in such cases, if they did not lacerate the skin, or break the head, of the assailant, were very sure to palsy his tongue. A gentleman who had often been in company with him once told me that he had heard replies from him which, although given in perfect good-nature, would make his assailant writhe like an eel, and beg most earnestly for quarter. "Indeed," said he, "I have myself sought his forgiveness when I have seen the frown upon his brow, and the gathering tempest that was about to break upon my head."

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Mr. Sanford was a remarkable man for especial occasions. It is said he would always meet them appropriately. Instead of being crushed down, as many are, by the greatness, importance, and solemnity of the occasion which they are called to meet, and so embarrassed as to be unable to act themselves, or do or say what the circumstances of the case demand, he always rose with the occasion. His mind would accommodate itself with wonderful facility to the peculiarities of the event, increasing in activity and energy in proportion to its magnitude and importance. If he ever failed, it was when both the occasion and the failure were apparently of little consequence.

There is a story related of him which illustrates very strikingly the great influence which he was capable of exerting over others, and his power to meet successfully the most difficult and trying occasions. The story is this: He was called to sit in council upon the question of the ordination of a candidate for the ministry. The church and society that had called the candidate were nearly equally divided in their opinions respecting him, and the feelings of the parties were very strongly excited. As the hour at which the ordination was appointed drew nigh, a great crowd of people assembled. They were in suspense until after the hour appointed had arrived. In the meantime, they had heard that objections were raised in the council against the ordination of the candidate, and that it was doubtful whether there would be any ordination. At this intelligence, the

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party in favor of the candidate were greatly exasperated, and declared that if the council refused to comply with their wishes respecting the ordination, they would mob them.

The council were informed of the furious excitement at the church, and of the violence with which they were threatened if they refused to comply with the wishes of the rioters. At length, the council came to their result, which was that it was inexpedient to ordain the candidate. They then proceeded in a body to the church, to make known their doings to the anxious, waiting, and exasperated multitude. The council, with their moderator, Mr. Sanford, at their head, entered the church, and the moderator and the scribe ascended the pulpit. The mob was organized, and the leader — a stout, brazen-faced, reckless-looking fellow — took his stand in the broad aisle in front of the pulpit. After the result was read, the moderator arose and addressed the assembly. His majestic form, his penetrating eye, the bold composure and decision of countenance, and the strong and commanding tone of his voice, at once awed the multitude into silence. With marked candor and impartiality, he restated the case. Then, with a look and a voice exactly corresponding with his subject, he described the ruinous consequences of divisions in a religious society, such divisions as existed there, and such as in all probability would be perpetuated, should they ordain the candidate in their present circumstances. After this, he expressed the sympathy and kind feelings of himself and the

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council toward those who had been disappointed by their decision, and closed with a most affectionate and fervent prayer for the future union and prosperity of the society. The address and the prayer threw the whole congregation into tears, and the leader of the mob wiped his eyes, and retired as quiet and harmless as the feeblest child in the assembly.

But it is not the talents of this venerable man that are most to be admired or applauded. It is the consecration of them to the service of God. Ever after his remarkable conversion, he seemed to feel that he was no longer his own, but that he was bought with a price, and that it became him to glorify God in his body and his spirit, which he felt and acknowledged were God's. He appeared willing to make any sacrifice, or to exercise any degree of self-denial, which the cause of Christ required.

Mr. Sanford must have exercised great self-denial in his settlement among this people, with so strong an opposition to his principles as was then made by a few leading members of the church. And his self-denial must have been still greater in his continuance here, in the midst of the difficulties which this opposition occasioned. Without going into the particulars of this controversy, the mention of the fact that it interrupted the fellowship of the second with the first church in this town, for more than thirty years, will give you some intimation of the self-denial and sacrifice of feeling to which he must have been called in his ministry here for so long a period.

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But under all his trials, he sought to know the will of God, and it is believed that he conscientiously did the will of God, so far as this was indicated by the movements of his providence.

Mr. Sanford preached the Gospel with great boldness and fidelity. His object was not to please man, but God. He used no concealment, equivocation, or disguise, in regard to the great truths comprised in the Gospel, and which God has revealed as the means of the conversion and salvation of the world. The fact that a truth was not understood, was not believed, was not approved by the multitude, was, in his view, no reason why he should not preach it. In general, his theological opinions coincided with those of Dr. Hopkins, his brother-in-law, on whose ministry he had attended, and who had been instrumental, in God's hand, of his conversion,— though he did not receive all that was taught by this venerable divine, and embraced certain views on the subject of the atonement, and the death threatened to Adam, which the brethren generally with whom he was associated in the ministry discarded. He was an independent thinker, and adhered to the convictions of his own mind with great tenacity. In his preaching, he dwelt much upon what he considered the fundamental doctrines of the Bible. These, in his view, constitute the foundation of all true religion. He would say, "There can be no true love to God without a knowledge of his true character; no love to Christ which has not for its object those traits of character that really belonged to him; no genuine repentance that

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does not arise from a view of the real evil of sin, and consist in a hearty disapproval of it; no faith acceptable to God, that does not understandingly and cordially receive the truths of his word; no true obedience to his will, while his will is utterly unknown, and if known, none unless it receive the consent of the heart; no real submission to the government of God, in respect to any event, any farther than that event is viewed as under his government and in accordance with his design." Viewing each of these Christian graces, in which true religion consists, as sustaining this intimate and necessary connection with divine truth, Mr. Sanford labored hard to make his people understand all the primary doctrines of the Gospel. He did this because he knew that these truths are the means ordained of God for the conviction and conversion of sinners.

Mr. Sanford gave himself wholly to his work. He preached the Gospel at home and abroad, in the sanctuary on the Sabbath, at the conference or prayer-meeting on other days of the week, and from house to house in his social intercourse with the people of his charge. He was exceedingly interesting in his conversation, especially on the subject of religion. In many of the neighboring societies, where he used to preach on exchanges, and on other occasions, I have heard families speak, not only of the great interest they took in his preaching, but in his private conversation. They were always glad to see him, both in the pulpit and in their houses. He uniformly preached extempore. He studied his sermons, ar-

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ranged his thoughts on the topic on which he intended to speak, but as a general thing he wrote nothing, not even a brief. Whatever may be said of this mode of preaching for the clergy in general, it was unquestionably the best method for him. He had just the talents for it. His quick perception, his lively imagination, his retentive memory, the warm affections of his heart, and his wonderful command of language, rendered it an easy thing for him to speak on any subject on which he was well informed. He not only awakened more attention and excited greater interest in the minds of his audience, but gave them more instruction in this way than he could have done in any other. This gave full scope to his invention, to the play of his imagination, and to all the warm emotions of his heart. Had he written his sermons and read them, as many other ministers do, and as it is best, perhaps, that many of them should do, it would have diminished the influence which he exerted over his hearers more than one-half, and taken away three-quarters of the satisfaction and delight which they felt in listening to his preaching. True, he has left nothing in the shape of sermons for the instruction of those who have come after him; and here is a loss to the community. Could they now peruse those "thoughts that breathed" in the "words that burned," it would indeed be a high privilege. But it may, after all, be a question whether the good resulting from the greater attention he awakened, the increased interest he excited, the deeper impressions which he made, by this

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method of preaching, while he lived, does not counterbalance the benefit which might result from his sermons, if left in manuscript, after his death.

Speaking extempore, or without writing, is a natural exercise, and speaking from notes is an unnatural, an artificial exercise. It deserves the serious consideration, not only of every public speaker, but of every friend of education — of all who would prepare others, as well as themselves, for usefulness in public life,— whether any one with as thorough training in the exercise of extempore speaking as he receives in the art of writing, and speaking from a manuscript or *memoriter*, would not speak more interestingly and profitably in the former than in the latter method.

In respect to extempore speaking, our systems of education are extremely defective. While our youth are well taught and thoroughly drilled at our schools, academies, and colleges, in the arts of reading, writing, and declamation, they have next to no instruction or training on the subject of extempore speaking. But I am wandering from my subject. Pardon the digression.

The former venerable pastor of this church was an excellent counsellor, and his advice and aid were extensively sought in the organization of churches, in the settlement of ministers, in the adjustment of ecclesiastical difficulties, and in the adoption of measures for the promotion of religion at home and abroad. He was one of the founders of the Massachusetts Missionary Society, and one of its first trustees. He was one of the editors of the Massachu-

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setts *Missionary Magazine*, an able and useful work, the predecessor of the *Missionary Herald*. His heart was in every sincere, well-directed, judicious effort to propagate the Gospel, whether at home or abroad, by those with whom he was immediately associated or by others of whom he had no knowledge except by report, both of his own and *other denominations*.

His example was a burning and shining light in the Church of God. It cannot be denied that many preachers of great eloquence and popularity have injured rather than benefited the cause of Christ, by contradicting in their practice what they have taught in their preaching. But among all things which I have heard respecting this distinguished man, I have never heard a lisp respecting the inconsistency of his example with his preaching. So far as I know, it is universally conceded that he was, in a high degree, what he prayed and labored that *others* might be. He was remarkable for his benevolence. He was a man of strong faith and fervent prayer. He bore his people continually in his heart before God. He preached the Gospel with faith in its adaptation to the wants of his hearers, and with a belief that it would make many of them wise unto salvation. He was not disappointed. There is a wonderful appropriateness in the words which were the foundation of the discourse preached at his funeral, by his intimate friend and brother, Dr. Emmons, and are now inscribed upon the monument that marks the resting-place of his remains: "He was a good man, and full

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of faith and the Holy Ghost; and much people was added unto the Lord."

Though God tried his patience, and made him wait, under many discouraging circumstances, for the manifestation of his power and grace in the conversion of souls to Christ, yet it came at last, in a manner that showed that God had been mindful of his prayers, and was disposed to grant him the desire of his heart. In the first eleven years of his ministry, he admitted but nineteen to his church; and this comparatively small harvest was gathered amid many discouragements, and sore conflicts within and without.

These eleven years, you will notice, comprised the period of the Revolutionary War, which of itself distracted many of our churches, drove some of our congregations from their sanctuaries, and separated many pastors from their flocks. Though I do not find that there was any political contest between Mr. Sanford and his people during this period, both he and they warmly espousing the cause of the colonies in opposition to the mother country, yet I find it stated that a part of the time he relinquished his salary, that the people might bear their portion of the expense which the war occasioned, and also that for a limited period he accepted the office of chaplain in the army, and actually served his country in this capacity during the time appointed. In the state of things which generally existed during the war, especially in connection with difficulties arising from a controversy in his own church respecting his relig-

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ious opinions, the seeming small success attending his labor is, perhaps, all that could be rationally expected in so small a society. It certainly was much greater than that which attended the labors of many others of this period, whose external circumstances were far more favorable.

In 1784–5, just after the troubles of the war had subsided, and the minds of this community had settled into a state of comparative quietness respecting the disturbance between the churches, the Holy Spirit came down here like a mighty torrent, which for a time swept away everything that attempted to resist it. Between the 20th of March and the 25th of December, 1785, a period of only nine months and five days, he admitted to the church seventy-one members, all but two by profession, and shortly after thirteen more, making eighty-four, as a part of the fruits of this revival. In this number were included a very substantial portion of the parish. A great number of the most intelligent, active, and influential young men in the place then took a decided stand in favor of religion. These were of the flock whom I found here as sheep without a shepherd, and of whom I was requested to take the oversight, in the Lord.

The good of Mr. Sanford's ministry did not end with his death. The thorough training which he had given his church and people on the subject of Christian doctrine and practice, the bright example of piety which he had so many years set before them, and the display of the power and grace of God which were known to have accompanied his labors from

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time to time, left an impression upon this people, deep and lasting, both of the truth and excellence of the Christian religion. Many here feared God, for his being and perfection had been kept before their eyes. They knew their obligation to love and serve him, for this had been continually enforced by the strongest eloquence of logic and feeling, by all the motives which the terrors of the law and the invitations of the Gospel could present. The church had opinions of their own; they knew what they were, and the reasons by which they were sustained. They understood their covenant as well as their creed, and did not have to settle the question every Sabbath morning, whether they should go to their own meeting, or some other, or none at all. By the trying process through which they and their pastor had passed, they had become familiar with the principles of church discipline, and had learned the great importance of sustaining it.

Before coming to this place, I had spent two years in preaching to other destitute churches in New England. Some of them were large, intelligent, and wealthy. But nowhere did I find so thorough a knowledge of Gospel truth, so high a respect for the Christian ministry, a deeper sense of moral obligation, or a more fixed and unwavering purpose to sustain the cause which they had espoused, than was manifested by the little flock trained by the ministry of Mr. Sanford. As I saw, from time to time, at the commencement of my labors among this people, the listening ear, the tenderness of conscience, and deep

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anxiety for their spiritual welfare, which occasionally showed themselves in our assemblies, I often thought of a passage in the charge given me at my ordination, by the venerable Dr. Emmons: "Declare," said he, "all the counsel of God to your people, without ambiguity or reserve, whether they will hear, or whether they will forbear. But," he added, "*they will hear*, for they have been taught the pure doctrines and duties of religion, with great plainness and pungency." Never before did I so fully realize the good, permanent effects of such a thorough doctrinal training as had been given by my predecessor to this people. We had not then what is usually termed a revival of religion. There was no excitement generally among the people. But all the time more or fewer individuals were seriously and earnestly inquiring what they should do to be saved, and every few weeks we could hear the good news of some having passed from death unto life. In the course of the first two years of my ministry, thirty-five were added to the church, all except three by profession. And I could not help thinking that this desirable state of feeling was to a great extent owing instrumentally to the faithful labors of my predecessor. And in subsequent revivals, when larger harvests have been gathered under circumstances still more interesting, I am confident that I have seen unmistakable evidence that the previous teachings, example, and prayers of Mr. Sanford were among the instrumentalities by which the work was commenced and carried forward. I have attributed much of the stability of our mem-

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bership, and the almost uninterrupted peace and harmony of our church for more than forty years, to the severe trials and the severe discipline through which it passed with its venerable pastor, who now rests from his labors, and to the principles of action which they were then led to adopt and hold sacred.

The Rev. Dr. Kingsbury, of the Choctaw Mission, says in a letter to Rev. Mr. Sanford, of Medway Village, of the former pastor of this church, "That dear, departed man of God has a memorial in my affections, more enduring than marble or granite. My hope of an interest in the merits of Christ I owe to him, as an instrument in God's hand; and if I have ever been enabled to do any good to my fellow-men, it is to be traced to him, as the instrumental cause."

When I was inquiring as to my duty in relation to the ministry, he said to me, "Do not think of becoming a minister of the Gospel, if you are not willing to become a poor, despised man all your days, for the sake of honoring Christ, and doing good to the souls of men." I have ever regarded the above as an instance of his faithful dealing with those who applied to him for counsel. After an experience of more than forty years, I am truly thankful that the Lord enabled me to prefer Christ, and poverty, and reproach, to the riches, honors, and pleasures of earth. And now, in my seventy-fourth year, I can say, "Hitherto the Lord hath helped me, so that I have not wanted for any good thing." Dr. Kingsbury, of the Choctaw Mission, and Dr. Hawes, of Hartford,

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with one aged female, are the only survivors of those who joined the church during Mr. Sanford's ministry.

The manner in which this venerable man was called from his labors has ever been a very interesting incident to me. On the evening of the 3d of October, after he had retired to his lodgings, while upon his knees at his bedside, praying for his church and people, he received the intimation that his work was done. He was there, in that act and in that posture, smitten with a paralysis from which he never recovered. He lingered in circumstances of great weakness and distress until the 7th of April, 1810, when he fell asleep in Jesus, in the seventy-third year of his age and thirty-seventh of his ministry. When the summons came, he was found watching, engaged in his proper work, presenting his people to God, imploring for them his blessing. What pastor would not choose to receive his summons to lay off his armor in similar circumstances?

One of the blessings which God promised in the covenant which he made with Abraham is a numerous posterity. The venerable patriarch whose character and labors we have considered was a believer, a child of Abraham; and it seems God has blessed him in his posterity, according to his promise, "And I will make my covenant between me and thee, and will multiply thee exceedingly." Have we not evidence this day, that the blessing of Abraham has, in more respects than one, come upon this faithful servant of God? I am told, and I suppose it is true— there are those here who can correct me, if

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it is not, — that his descendants number over three hundred. There are among them fifteen ministers of the Gospel, seven lawyers, six physicians, and over thirty teachers, besides many others who occupy stations of great usefulness and respectability. Who can contemplate this interesting fact without recognizing the hand of God in it? He had two daughters; both married ministers on the same evening.

Respected friends, while we thank you for erecting here this splendid monument as a memorial of your ancestor, the former beloved pastor of our church, we devoutly pray that you may, each of you, manifest the spirit and practise the virtues of the man whom you delight to honor.

And now, while the subject of a monument is presented to our thoughts, shall I, in conclusion, be allowed to say to this whole assembly, We are each one of us erecting a monument that will be more durable than brass or marble? — a monument that will bear witness respecting our characters, that will be known and read of all men; a monument which shall not only perpetuate our names among men, as the friends or enemies of Christ, but will so report us to God himself. "So then every one of us shall give account of himself to God."

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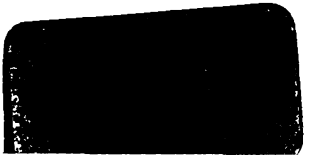

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